

THE  
**NEW TESTAMENT,**  
TRANSLATED  
FROM THE  
**Original Greek,**

*George* BY *Smith*  
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To which is prefixed,  
**A DISSERTATION**  
ON THE  
**INSPIRATION OF THE NEW TESTAMENT,**  
By P. DODDRIDGE, D.D.



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## PREFACE TO THE READER.

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YOU are here furnished with a new and excellent *Version of all the Apostolic Writings*, by the combined labours of three eminent Critics. This very important and seasonable work is by no means intended to diminish your regard for the Common Version, but rather to render it more profitable for the advancement of your knowledge, and the establishment of your faith, than the best translation could possibly be alone.

That you may understand the utility of various different versions of Scripture, it may be observed, that distinct languages do not consist of precisely the same number of words, corresponding with each other in their signification and extent of meaning, like the several pounds which compose any given sum, or the four sides of a square, which are in all respects alike, so that any one of the same kind is equivalent to any other; but the corresponding terms of distinct languages agree with each other in meaning with slight shades of difference, like those natural productions which are in many respects similar, without being in all things absolutely equal. If one be furnished with a large collection of different kinds of flowers or fruits, and required to match every one of them as nearly as possible, in a garden where there are large quantities of every given sort, he will find it very difficult, in some cases, to fix on the one, out of many similar, which corresponds most nearly with the sample received: and if various persons be employed in succession, they will not always hit on the same selection. Thus, the same word of Greek may be rendered, according to circumstances, by the English word, church, assembly, or congregation; another word, by either bishop, superintendent, or overseer; another, by master, sir, or lord. Now, were a translator to interpret every word of the Greek by all the English words that have a similar meaning, the result of his labours would be a very clumsy paraphrase, rather than a faithful version, equivalent to the original. As, therefore, he must select, from among various similar terms, that one which he considers the most proper, to the exclusion of all the rest; and as different translators always deviate more or less from each other in making their selection, the use of sundry versions is calculated to give the English reader a more distinct, full, and certain understanding of the sacred text, than could be obtained by the exclusive perusal of any single one, however excellent. Hence, it is not your duty to lay aside the common version, as less perfect than that which is here offered, or vainly to set the one in opposition to the

other ; but to compare them together, verse by verse, and combine the ideas suggested by both. Do this deliberately : do it repeatedly, with attention and candour ; and its utility in advancing your knowledge of the mind of the Holy Ghost, beyond all that could be attained from any single version, will exceed your most sanguine hope.

But you must carefully study the whole of the Old Testament also, that you may be prepared to understand the New. Contemplate, therefore, the account which it gives of the original condition and the fall of man, in connexion with the only infallible illustration of the subject which has been given by our Apostle. See Gen. i. ii. iii. ; Rom. v. ; 1 Cor. xv. Consider, especially, the divine covenant of promise, made with Abraham and his seed ; the covenant of the Ten Commandments, made with the nation of Israel, with the judgments and ordinances which were added to it ; the everlasting covenant which was afterward made with David respecting the endless reign of his seed ; and the intimations which were given by the Prophets of the establishment of a new and perpetual covenant in the days of the Messiah. All these covenants have an important and conspicuous place in the Sacred Volume, and its meaning cannot be properly understood if they be neglected, confounded, or in any way misrepresented. Make it your care, therefore, to observe the true nature, order, and design of them ; and mark wherein they differed from each other, how they were mutually connected, in what manner the Prophets introduced them, and how the glorious consummation of them was disclosed by the Apostles.

Examine the several component parts of divine revelation in their natural order and succession, without vainly attempting to comprehend all those things at once which were communicated at various distant periods, or beginning with those which are the most abstruse and sublime. Make the simple narrative of facts your first study. Then proceed to the leading doctrines, precepts, promises, and threats. Get a distinct acquaintance with the literal sense of Scripture, before you attempt to investigate the figurative or allegorical meaning of any part of it ; and let those predictions which have not as yet received their accomplishment be your last study. To invert this order would expose you to endless perplexity and delusion.

Keep some special subject of inquiry in view while you read the Scriptures, and attentively mark all those passages which treat of it, or throw light upon it. For example, you may make it your particular object, in reading the four Gospels, to ascertain all the different kinds of miracles which Jesus Christ performed, together with the various classes of persons who witnessed them, their surprising magnitude, the deep impression that they made upon enemies as well as friends, and all the other circumstances calculated to render them convincing. Or, you may read the Gospels to discover what new doctrines Jesus taught,—what he said of his own person, office, and salvation,—what representation he gave of vital religion, a general resurrection, and a state of endless retribution. In reading the

Apostolic History and Epistles, your immediate object may properly be to ascertain the rapid success with which the Apostles preached after the effusion of the Holy Ghost; the additional information which they imparted beyond all that Christ had taught before his death, what they called sinners to believe in order to their justification, and how they commanded the disciples to walk so as to please God.

Let it be distinctly remembered, that the four Gospels were intended for the instruction of all classes of mankind, but that the Apostolic Epistles were addressed to Christians exclusively, as a peculiar people called out of the world, and united in church-fellowship. Read them, therefore, that you may understand what a true Christian is, in distinction from a hypocrite; what a church of Christ is, in distinction from every other kind of assembly; what description of persons were admitted to be members of the primitive churches; what ordinances they were united to observe; what duties were required of them toward each other, as brethren; and how they were directed to act toward them who were without.

Take heed of perverting the sacred Record by imposing an arbitrary meaning upon any part of it, or artfully accommodating it to any human theory or system of religion. You are not called to mend or improve the Scriptures, by making them more spiritual or perfect than they actually are; but to search them with singleness and candour. Beware of imagining that you may safely hold fast your preconceived opinions, as long as you can force any detached texts to give them apparent countenance or resist arguments of an opposite kind. The question concerning any particular text should not be, What turn can you give to it? or, What can you make it seem to teach? but, What sentiment did the Holy Ghost intend to impart by it? Make it your daily care to ascertain his mind, as it is set before you in his word; and implicitly receive every passage in that sense which appears the most natural and obvious, when viewed in connexion with the context, and all the parallel passages which treat of the same subject.

Keep the reality and unspeakable importance of eternal things in view, that your mind may be truly serious, sincere, and teachable. It is not with erring mortals chiefly, but with the Searcher of hearts, that you have to do in the investigation of his word. Remember, therefore, while reading it, that his all-seeing eye is upon you. He addresses you, in particular, as an individual; he sets his great salvation freely before you; he warns you to flee from impending wrath, and seek everlasting life; he demands your heart, without delay or reserve; and he will reward you at the last day according as you now receive and honour, or reject and violate what he reveals. While you ponder his holy Record, the personal interest which you have at stake to be decided according to it, is of infinitely greater value and duration than any temporal kingdom. Reflect on this, and you will no more trifle with sacred things, as if they were only matters of doubtful speculation.

Join the prayer of faith with all your reading. None can properly un-



derstand the Scriptures without the inward illumination of the Holy Spirit. God has promised to give the spirit of wisdom to them who ask it. Seek his effectual teaching, therefore, with self-diffidence and unfeigned faith, earnest importunity and perseverance. Turn the sacred word into humble prayers, corresponding with the several parts of it; by confessing your sins which it reproves, imploring those spiritual blessings which it reveals, pleading the accomplishment of its promises, and asking grace to sanctify you according to its holy precepts. This is the most effectual way to discover the knowledge of the truth as it is in Jesus, to fix it in your memory, impress it upon your heart, and secure the ultimate benefit of it.

Make a practical application of all that is addressed to you in the Scripture. Receive it without gainsaying, as the sure testimony of God, who cannot lie—the immediate ground of your confidence before him—the immovable foundation of your hope for eternity—the divine charter of your unfading inheritance—and the perfect rule of your future conduct. Treasure up the word of Christ in your heart, make it the chief joy of your life, and never hold any part of it in unrighteousness; but resolutely forsake every evil way, put off all your perverse habits, deny your own will, crucify your carnal affections, cherish every gracious disposition, observe the ordinances of Christ with godly sincerity, and keep all his commandments. If you comply with his will, in the manner now proposed, you “shall know of the doctrine,” and become “mighty in the Scripture”—you shall attain the delightful assurance, even in this world, that the truth is in you, and that you shall enjoy it for ever.

October 5, 1827.

**A**  
**DISSERTATION**  
**ON**  
**THE INSPIRATION**  
**OF THE**  
**NEW TESTAMENT,**  
**AS PROVED**  
**FROM THE FACTS RECORDED**  
**IN THE**  
**HISTORICAL BOOKS OF IT.**

## DISSERTATION,

&amp;c.



Nothing can be more evident, than that a firm and cordial belief of the INSPIRATION of the SACRED SCRIPTURE is of the highest moment; not only to the edification and peace of the Church, but in a great measure to its very existence. For if this be given up, the authority of the Revelation is enervated, and its use destroyed: the star, which is to direct our course, is clouded; our compass is broken to pieces; and we are left to make the voyage of life in sad uncertainty, amidst a thousand rocks, and shelves, and quicksands. I hope, therefore, I may perform a service acceptable to God and my Christian brethren, while I endeavour, as plainly and as briefly as I can, to place some leading proofs of it in a convincing view. And I undertake the task more willingly, as, in the preface to the first volume of the Family Expositor, I laid myself under an obligation (several years ago) to attempt something of this kind, and have often been reminded of it by persons for whom I have the highest regard.

I then proposed to handle the subject in a few sermons, to be added to those, long since published, on the Evidences of the Gospel. But on a review of that particular connexion, which the argument I am here to pursue has with the history of the New Testament, I apprehend, it could nowhere appear better than at the end of my Exposition on the books which contain it. The reader will, I hope, recollect, that in the sermons just now mentioned, I have endeavoured to demonstrate the truth of that history; and every year convinces me more and more of the unanswerable force of the evidence there displayed. It is with great pleasure that I reflect on the divine blessing, which hath seemed to attend those discourses; and it is a great encouragement to me to hope, that what I am now to offer may be a means of establishing some of my readers in that

regard to the Sacred Oracles, which will be their best preservative against the errors and the vices of that licentious age in which Providence has cast our lot; whereby our fidelity and our zeal are brought to a trial, which few ages but those of martyrdom could have afforded.

It will be my business—first, to state the Nature of INSPIRATION in general, and of that kind of it, which (as I apprehend) we are to ascribe to the New Testament:—I shall then prove, that it was undoubtedly written by such Inspiration:—And, after this, I shall briefly hint at the influence which this important truth ought always to have upon our temper and conduct; by enforcing which, I apprehend, I shall take the best method to promote a growing persuasion of the truth I am labouring to establish.

I will only premise, that I do not intend this as a full discussion of the subject; but only, as such a compendious view of the chief proofs, as may suit the place in which it stands; and as may, from the easiest and plainest principles, give rational satisfaction to the minds of common Christians who have not leisure, nor perhaps ability, to enter into all the niceties of theological and scholastical controversy.

1. I shall state the Nature of Inspiration, and of that kind of it, which we are to ascribe to the New Testament.

In this I shall be more particular, as I apprehend that the want of a sufficient accuracy here has occasioned some confusion in the reasoning of several worthy persons, who have treated this important subject more largely, than I must here allow myself to do. I shall not, however, criticise on their account of the matter, but plainly lay down what seems to me intelligible, right, and safe.

By Inspiration in general, I would be understood to mean “any supernatural influence of God upon the mind of a rational creature, whereby it is formed to any degree of intellectual improvement, beyond what it would, at that time, and in those circumstances, have attained in a natural way, that is, by the usual exercise of its faculties unassisted by any special divine interposition.” Thus, if a man were instantaneously enabled to speak a language which he had never learned, how possible soever it might have been for him to have obtained an equal readiness in it by degrees, I believe few would scruple to say, that he owed his acquaintance with it to a

divine inspiration. Or, if he gave a true and exact account of what was doing at a distance, and published a particular relation of what he neither saw nor heard, as some of the prophets did; all the world would own, (if the affair were too complex, and the account too circumstantial, to be the result of a lucky guess) that he must be inspired with the knowledge of it; though another account, equally exact, given by a person on the spot, would be ascribed to no inspiration at all.

But of this supernatural influence on the minds of men, forming them to such extraordinary intellectual improvements and abilities, there are various sorts and degrees, which it will be of importance for us accurately to distinguish from each other.

If a person be discoursing either in word or writing, and God do miraculously watch over his mind, and, however secretly, direct it in such a manner, as to keep him more secure from error, in what he speaks or writes, than he could have been merely by the natural exercise of his faculties, I should say, he was inspired; even though there should be no extraordinary marks of high genius in the work; or even though another person, with a stronger memory, or relating a fact more immediately after it happened, might naturally have recounted it with equal exactness. Yet still, if there was in this case any thing miraculous, we must, on the principles above, allow an inspiration; and I would call this, to distinguish it from other and higher degrees, an inspiration of superintendency.

If this influence should act in such a degree, as absolutely to exclude all mixture of error in a declaration of doctrines or facts so superintended, we might then call it a plenary superintending inspiration; or, as I would choose for popular use to express myself in this discourse, a full inspiration.

Now, it will from hence follow, (and I desire that it may be seriously attended to) that a book, the contents of which are entirely true, may be said to be written by a full inspiration, even though it contain many things which the author might have known and recorded merely by the use of his natural faculties, if there be others which he did not so know, or could not without miraculous assistance have so exactly recollected; or if, on the whole, a freedom from all error would not in fact have been found, unless God had thus superintended or watched over his mind and pen. And in regard to such a production, it would be altogether impertinent and insignificant to inquire, how far did natural memory or natural

reason operate, and in what particular facts or doctrines did supernatural agency prevail. It is enough, if I know, that what the author says or writes is true, though I know not particularly how he came by this or that truth: for my obligation to receive it arises from its being known truth, and not merely from its being made known this or that way. And should God miraculously assure me, that any particular writing contained nothing but the truth; and should he at the same time tell me, it had been drawn up without any miraculous assistance at all, though I could not then call it inspired, I should be as much obliged to receive and submit to it on its being thus attested by God, as if every single word had been immediately dictated by him.

It will farther follow from what is said above, that a book may be written by such full inspiration as I have described, though, the author being left to the choice of his own words, phrases, and manner,\* there may be some imperfection in the style and method, provided the whole contents of it are true; if the subject be so important, as to make it consistent with the divine wisdom miraculously to interpose, to preserve an entire credibility as to the exact truth of facts recorded, and doctrines delivered as divine. If indeed God were represented, as declaring such a book to be intended by him as an exact standard of logic, oratory, or poetry, every apparent defect in either would be an internal objection against it. But if it be represented only as intended to teach us truth, in order to its having a proper influence on our temper and actions, such defects would no more warrant or excuse our rejecting its authority, than the want of a ready utterance or a musical voice would excuse our disregard to a person, who should bring us competent evidence of his being a messenger from God to us.

I have been more particular in stating this kind of inspiration, because it is that which I shall endeavour to assert to the sacred books of the New Testament, and this without any exception or limitation, as they came out of the hands of the apostles; though I allow it is possible they may, in this or that particular copy, and in some minuter instances, which now perhaps affect all our remaining copies, have suffered something by the injuries of time, or the negligence of transcribers, as well as printers: which, that they

\* It is very evident, that the learned Maimonides thought this to be the case with regard to the prophets; though I think it least of all to be apprehended in such oracles. See *Maimon Mor. Nav. lib. ii. cap. 20.*

have in some particulars suffered, is as notorious a fact, as that there is a written or a printed copy of them in the world ; yet is at the same time a fact, which no man of common sense or honesty can seriously urge against their authority.

Though it be the main point in my view, to prove that the New Testament is written under that kind of inspiration which I have been explaining, I must nevertheless beg leave to mention two other kinds, of which divines often speak, and which do also in a considerable degree belong to many parts of Scripture, though I think it neither expedient, material, nor safe, to assert that they run through the whole of it : I mean, an inspiration of elevation, and of suggestion.

The former (as its name plainly intimates) prevails, where the faculties, though they act as in a regular, and, it seems, a common manner, are nevertheless elevated, or raised to some extraordinary degree, so that the performance is more truly sublime, noble, and pathetic, than what would have been produced merely by the force of a man's natural genius. As for the particular degree of the divine agency, where there is indeed something of this inspiration, perhaps neither the person that is under it, nor any other creature, may be able confidently to pronounce concerning it. Perhaps, nothing less penetrating than the eye of God himself, may be able universally to distinguish that narrow line, which divides what is natural from what is supernatural, in all the productions and powers of imagination, reasoning, and language, or in the effects and powers of memory under the former head. It is a curiosity, in the minute particulars of which we are not at all concerned ; as it is the same God, which, whether naturally or miraculously, worketh all and in all.\* But if any excellency in the performance itself can speak it to be more than human, productions of this sort are to be found in Scripture ; and the rank and education of some of the sacred penmen render the hand of God peculiarly conspicuous in the sublimity and lustre of their writings. What the gifts of the Spirit may in every age of the church have done, by operations of this kind, we know not. And I think it would be presumptuous absolutely to deny, that God might act in some extraordinary degree on some of the heathen writers, to produce those glorious works of antiquity, which

\* 1. Cor. xii. 6.

have been, under the direction of his providence, so efficacious on the one hand to transmit the evidences of divine revelation, and on the other to illustrate the necessity of it: in consequence of which I cannot forbear saying by the way, that I think they who are intimately acquainted with them, are of all men upon earth the most inexcusable in rejecting Christianity. But our inability to mark out the exact boundaries between nature and an extraordinary divine agency, is not much to be regretted; since it does not appear to be the design of Providence, by such elevations of sentiment, style, and manner, by any means to bear testimony to the person adorned with them, as a messenger sent to speak in his name; which may as effectually be done in the plainest and simplest forms of expression, without any thing which looks like the heightenings of art, or the sparklings of an extraordinary genius.

The other, which divines have called immediate suggestion, is the highest and most extraordinary kind of inspiration; and takes place when the use of our faculties is superseded, and God does as it were speak directly to the mind; making such discoveries to it, as it could not otherwise have obtained, and dictating the very words in which these discoveries are to be communicated to others: so that a person, in what he writes from hence, is no other than first the auditor, and then (if I may be allowed the expression) the secretary of God; as John was of our Lord Jesus Christ, when he wrote from his sacred lips the seven epistles to the Asiatic churches. And it is, no doubt, to an inspiration of this kind that the book of the Revelation owes its original.

It is evident from the definitions above, that there may be a full superintendency, where neither of the latter kinds of inspiration (of elevation or suggestion) take place: but I think we must necessarily allow, that an inspiration of suggestion, so far as it goes, must also imply a full superintendency in recording the history of what has been seen or heard in any prophetic vision, when it is necessary to make a report of it. For, as it would, on the one hand, be impious to imagine, that the blessed God would dictate a falsehood to any of his creatures; so neither can we suppose it consistent with the divine wisdom, to suffer the prophet, through infirmity, to err in delivering a message, with which he had expressly charged him; and which would be given in vain, so far as there was a failure in the exact delivery of it.

Besides the last book of the New Testament, I mean the Reve-



lation, which I have already mentioned in this view, it seems evident to me that some other parts of it were given by such a suggestion; seeing there are so many predictions interspersed, and so many mysteries revealed, which lay entirely beyond the ken of any human, or perhaps angelic mind. But that this is applicable to all the history of it, or to all things contained in its epistolary parts, I choose not to assert. For as it cannot be necessary to its entire credibility, (which nothing can more effectually secure than a full superintendency) it would subject us to many difficulties, which have been so forcibly urged by others, that it is not necessary for me here to repeat them. But I am well assured, that the apparent insufficiency of the answers which have been returned to these objections, by some very sincere, but I think, in this instance, less judicious defenders of Scripture, has led some people to conclude, that the Scripture was not inspired at all; as if it had been on both sides agreed, that an universal suggestion was the only kind of inspiration worth contending about. The consequence of this hath been, that such as are dissatisfied with the arguments which these defenders of the divine authority of the Scripture insist upon, read the Scriptures, (if they read them at all,) not to learn their authentic dictates, but to try the sentiments contained in them by the touchstone of their own reason, and to separate what that shall allow to be right, from what it presumptuously concludes to be wrong. And this boasted standard has been so very defective, that on this mistaken notion they have not only rejected many of the most vital truths of Christianity, but even some essential principles of natural religion. And thus, they have in effect annihilated the Christian Revelation, at the very same time that they have acknowledged the historical truth of the facts on which it is built. This is the body of men that have affected to call themselves cautious believers: but their character is so admirably well described under that of Agrippa, by my honoured friend Dr. Watts, in his little treatise called "The Redeemer and Sanctifier," that it may be sufficient here to have hinted it thus briefly, as the reason why, out of regard to them as well as others, I have resumed the subject of inspiration, and endeavoured to place it in what I do in my conscience apprehend to be both a safe and rational light.

That I may remedy, so far as God shall enable me to do it, the great and destructive evil I have just been mentioning, and may

establish in the minds of Christians a due regard to the sacred oracles of eternal truth, I shall now proceed to the second part of this discourse: in which,

2. I am to show, how evidently the full Inspiration of the New Testament, in the sense stated above, follows from the acknowledged truth of the history which it contains, in all its leading and most important facts.

But before I proceed to the discussion of the matter, I must beg leave to observe, that though this is what I apprehend to be the grand argument, and that which may most properly be connected with an exposition of the historical books, I am very far from alighting those other arguments which fall not so directly in my way here.

I greatly revere the testimony of the primitive Christian writers, not only to the real existence of the sacred books in those early ages, but also to their divine original: their persuasion of which most evidently appears from the veneration with which they speak of them, even while miraculous gifts remained in the church; and, consequently, an exact attendance to a written rule might seem less absolutely necessary, and the authority of inferior teachers might approach nearer to that of the apostles. I believe every candid reader will acknowledge, that nothing can be objected to many strong passages in Clemens Romanus, Polycarp, Justin Martyr, Irenæus, Theophilus Antiochenus, Clemens Alexandrinus, Tertullian, Origen, Eusebius, and some other ancient writers he has mentioned that are now lost. It is needless to produce them here, after those valuable specimens of them which Dr. Whitby and Mons. Du Pin have given; and especially considering what my learned friend Dr. Lardner has with so much industry and accuracy of judgment collected on this head, in the second part of his credibility of the gospel history. I shall therefore content myself with observing here, that several of the most learned and considerable of these ancients speak of this veneration for the sacred writings of the New Testament, not as the result of their own private judgment, but as that in which all the churches were unanimously agreed.\*

\* Thus Origen says (*Philocal.* cap. xii. p. 41.) *Δις σι—ως τις παραίκαται,*

The internal characters of divine inspiration, with which every page of the New Testament abounds, do also deserve our attentive notice; and render the book itself, if considered as detached from all external evidences whatsoever, a compendious demonstration of its own sacred original, and consequently of the certainty of that religion which it teaches. The excellency of its doctrines, the spirituality and elevation of its design, the majesty and simplicity of its style, the agreement of its parts in the most unsuspicious manner, with its more than human efficacy on the hearts and consciences of men, do all concur to give us a very high idea of the New Testament: and I am persuaded, that the wiser and better any man is, and the more familiarly he converses with these unequalled books, the more will he be struck with this evidence. But these things in the general are better felt than expressed; and several of the arguments arise, not from particular passages, but from the general tenor of the books; and, consequently, they cannot be judged of, but by a serious and attentive perusal.

Dismissing, therefore, these topics, not with neglect, but with the sincerest expressions of just and high veneration, I now proceed to that grand proof of the inspiration of the New Testament, which is derived from the credibility of its leading facts; which, having so fully illustrated in the sermons referred to above, I think I have a just title to assume as the foundation of what farther reasonings may occur.

Admitting this great principle, it is undeniably certain—That Jesus of Nazareth was a most extraordinary person:—that, after having been foretold by many prophets, in distant periods of time, he was at length, agreeably to the repeated declaration of an angel—first to a priest ministering at the golden altar in the temple;

οἱ θεοπνευστοὶ εἰσιν. “That if a man would not confess himself to be an infidel, he must admit the inspiration of the Scriptures.” And he elsewhere places the gospels in the number of writings “which were received as divine by all the churches of God, and were the elements, or first principles, of the churches’ faith:” *Εν πάσαις ἐκκλησιαῖς θεοπνευστωνων εἶναι θεῶν—στοιχεῖα τῆς αἰσθῆς τῆς ἐκκλησίας.*—Tertullian also lays it down as a fundamental principle in disputing with heretics, “That the truth of doctrines is to be determined by Scripture:” For the question has evidently the force of a strong negation. *Alindec scilicet loqui possunt de rebus fidei, nisi ex litteris fidei?* (*De præscript. Hæret.* cap. xv.)—And Eusebius quotes a much more ancient writer than himself, (*Euseb. Eccles. Hist.* lib. v. cap. 28.) who calls the Scripture, *αἰσθῆς ἀρχαίας κατὰ,* “The rule of ancient faith;” and who afterwards, speaking of heretics, declares, “That if they denied the Scriptures to be divinely inspired, they were infidels.” The expression is remarkable; but having transcribed it in the Additional Notes, page 2, No. III. I shall not insert it here.

and then to his mother—conceived by a virgin of David's family :—that his birth was proclaimed by a choir of angels, who celebrated it in celestial anthems, as the foundation of peace on earth, and the most glorious display of divine benevolence to men :—that, before his public appearance, a person greater than any of the prophets, and whose birth had also been foretold by an angel, was sent to prepare his way :—that, on his being baptized, he was anointed with a wonderful effusion of the Spirit, poured down upon him by a visible symbol : and that the efficacy of this secret agent continually residing in him, was apparent throughout the whole course of his ministry ; not only in the unspotted sanctity of his life, amidst a thousand most violent temptations, and in the bright assemblage of virtues and graces, which shone in it with a lustre before unknown, and since absolutely unparalleled ; but also in a multitude of various works of wonder and mercy, which he miraculously wrought on those whose diseases were of the most desperate and incurable nature, and even on the dead, whom that almighty voice of his, which had driven out the fiercest infernal spirits, and calmed the rage of tempests, did with serene majesty awaken into life, as from a slumber.—It is also on the same foundation certain, that this illustrious person, having by the malice of his enemies been most unjustly and cruelly put to death, did, on the third day, arise from the dead :—and that, after having given to disciples the most abundant proofs of that important fact, he at length ascended to heaven gradually in their sight ; angels appearing to assure them, he should as visibly descend from thence to the universal judgment, the administration of which he had declared to be committed to him.

I must freely declare, that, had I been an entire stranger to the sacred story, and proceeded no farther in it than this, (supposing me firmly to have believed all these wonderful things, though delivered in the shortest abstract that could have been made of them) I should readily have concluded, that this extraordinary person, being sent (as it plainly appears from the history that he was) with a divine revelation for the benefit of all nations, and of all ages, had taken care to leave some authentic records of the doctrine which he taught. And if I had farther found, that he had left no such records written by himself, I should naturally have concluded, that he took effectual care that some of his followers should be enabled to deliver down to posterity the system of religion which

he taught, in the most accurate manner; with all such extraordinary assistance from God, as the nature of the subject required, in order to rendering their accounts exact. And, I believe, every reasonable man would draw this inference: because it is very apparent, that the great end of this vast and astonishing apparatus, (for vast and astonishing it would appear, if what relates to Jesus alone were taken into the survey) must in the nature of things be frustrated, if no such records were provided: it being morally impossible, that unwritten tradition should convey a system of religion pure and uncorrupted, even to the next generation; and much more that it should so convey it to the end of time. And it should seem, so far as we can judge, by no means worthy the divine wisdom to suffer the good effects of such a great and noble plan to be lost, for want of so easy an expedient: especially since men of the age and country in which these things happened, were not only blessed with the use of letters, but were remarkable for their application to them, and for great proficiency in various branches of learning. And if I should not only have an abstract of this history of Jesus, which I judged credible, but should also be so happy as to have the four gospels in my hand, with convincing evidences of their being genuine, (which we here suppose) I should on these principles assuredly argue, that not only the leading facts, but likewise the system of doctrines and discourses delivered in them, might entirely be depended upon: nor could I conceive the truth of such doctrines and discourses to be separable from the general truth of the leading facts referred to above; having (as I here suppose) proper evidences to convince me, that the penmen of these books were the persons by whom the memory of these events was to be delivered down to posterity: which is a farther principle, that none of common sense and modesty can pretend to contest; none appearing as their competitors, whose pretensions are worthy to be named.

But my apprehension of the full authenticity and credibility of these writers would, on the supposition I am here making, greatly increase, as I proceeded to that excellent and useful book, which the good providence of God has now given me an opportunity of illustrating—the Acts of the Holy Apostles: since I learn from thence, that, in a very few days after the ascension of Jesus into heaven, the Spirit of God was, according to his promise, poured out upon his apostles in an abundant manner, attended with a

visible appearance of a lambent celestial flame : and that, in consequence of this amazing unction, the poor fishermen of Galilee, and their companions, were in a moment enabled to speak, with the greatest readiness and propriety, Latin, Greek, Arabic, Coptic, Persic, and a variety of other languages, the first rudiments of which they had never learnt ; and also to perform all kinds of miracles, equal to those of their Master, and in some circumstances superior to them. My veneration for the writings of these men, (and I here suppose I know those of the New Testament to be so) must be unparalleled, when I think who and what they were : and I am so struck with this plain, but divinely powerful argument, that I must entreat my readers to review with me, a little more particularly, some of the actions and circumstances of these holy men, to whose writings I am labouring to conciliate his unreserved regard.

Let them all be considered as preaching the gospel, in that extraordinary manner, on the day of Pentecost ; and a few days after, when some of their companions had been seized and threatened by the Sanhedrim, as anointed again with such an effusion of the Spirit, as shook the very house in which they were, and inspired them all at once with the same sublime hymn of praise. Let them be considered, as afterwards led out of prison by an angel, and commanded by him to go and preach the Gospel in the temple, under the remarkable phraseology of *the Words of this Life* ; as if the whole life and happiness of the human race depended on their knowing and receiving it. Nor let us here forget that extraordinary power, common to all the apostles, of communicating the miraculous gifts of the Spirit by the imposition of their hands. Had we nothing particularly to say of any one, more than these grand things which we hear of them all, it must surely command our reverence to their writings, and set them at a vast distance from any of merely human original.

But, through the singular providence of God, it hath so happened, that we have the most particular history of the lives of those apostles, to whose writings we are generally most indebted—I mean John, Peter, and Paul.

With respect to John we know, that, besides the concern he had in the cure of the lame man, he was favoured with the visions of God in the Isle of Patmos ; where our Lord, after an abode of more than half a century on the throne of his glory at his Father's

right hand, did him the unequalled honour to use him as his amanuensis, or secretary ; expressly dictating to him the letters he was pleased to send to the seven churches in Asia. How easily then may we suppose him, so to have presided over his other writings, as to have secured him from mistakes in them !

Consider Peter as striking Ananias and Sapphira dead with a word ; as curing, by the like powerful word, one cripple at Jerusalem, and another at Lydda ; and calling back Dorcas even from the dead. Let us view him in that grand circumstance, of being marked out so particularly by an angel to Cornelius, and sent to him as the oracle of God himself, from whom that worthy and honourable person was to hear words, by which he and all his house should be saved : and, after this, let us view him as once more delivered out of the hand of Herod, and from all the expectation of the people of the Jews, by an angel, who struck off his chains, and opened the doors of his prison, the very night before he was to have been executed. And let any one, with these particulars in his eye, added to the foregoing in which he shared with all his brethren, say, what more could be necessary to prove the divine inspiration of what he taught ; so far as inspiration was requisite to render it entirely authentic : or let any one farther say, upon what imaginable pretence the authority of his writings can be denied, if that of his preaching be granted.

And to mention no more, let Paul, that great scribe, instructed in the kingdom of heaven, to whose pen we owe so many invaluable epistles, be considered in the same view : and let us endeavour to impress our minds with the various scenes through which we know he passed, and the distinguished favours with which his Master honoured him ; that we may judge, how we are to receive the instructions of his pen. Let us therefore think of him as so miraculously called, by the voice of Christ, to the profession of his gospel, when he was persecuting it even to the death ; as receiving a full and distinct revelation of that glorious, but to him quite unknown, gospel, by the immediate inspiration of its divine Author ; which is a fact he expressly witnesses, and in which he could not possibly be mistaken. Think of the lustre of those astonishing works which shone around him wherever he went, and of those wrought in his favour, which showed him so eminently the care of Heaven :—dæmons ejected ; distempers cured, sometimes with a touch, and sometimes without it, by a garment sent from him to

the patient ; his motions guided from place to place by a divine oracle ; Elymus struck blind, for opposing him ; his bands loosed by an earthquake ; his strength and vigour instantaneously restored, when the rage of the mutable and barbarous populace at Lystra had stoned him and left him for dead ; and, to add no more, his safety in a shipwreck, with that of near three hundred more, in the same vessel, for his sake, promised by an angel, and accomplished without the loss of a single person, when they had expected nothing but an universal ruin. Let us, I say, think of Paul in these circumstances ; and, with these facts full in our view, let us judge whether it is at all probable, yea, whether it be morally possible, that a man sent out and attended with such credentials as these, should be so left of God, amidst all these tokens of his constant care, as to mingle error with sound doctrine, and his own fancies with the divine revelations, which we are sure he received : or whether, if he were not left to such effects of human frailty in his preaching, but might have been regarded by his hearers with entire credit, he would be left to them in those writings, by which he was (as it were) to preach to all future generations of men, from one end of the world to the other ; and by which, being dead, he yet speaketh, in all languages, and to all Christian assemblies.

I cannot forbear thinking this plain argument, so well adapted to popular use, abundantly sufficient to carry conviction to every candid mind, in proportion to the degree of its attention and penetration. And I am almost afraid, that some should think I have bestowed an unnecessary labour, thus particularly to state a matter, which hath such a flood of light poured in upon it from almost every page of the sacred story. But I have been obliged, in the course of this exposition, to meditate much on these facts ; and, under the deep impression, I could not but speak as out of the fullness of my heart.

Yet after all I have already said, I should be very unjust to this argument, if I did not endeavour to represent to my reader, how much it is strengthened, on the one hand, by the express and comprehensive promises which our Redeemer made to his apostles ; and, on the other, by the peculiar language in which the apostles themselves speak of their preaching and writings, and the high regard they challenge to each ; a regard, which nothing could justify them in demanding, but a consciousness that they were indeed under a full inspiration.



The promises of our Lord Jesus Christ must undoubtedly have a very great weight, with all that have reflected on that indisputable testimony which God himself bore to him in numberless instances. And therefore, though they are so very well known, I must beg leave, not only to refer to them, but to recite the chief of them at large: and I entreat the reader to consider, how he can reconcile them with an apprehension, that our Lord Jesus Christ did at the same time intend to leave the persons to whom he had made such promises, liable to mistake both in facts and doctrines: and, being deceived themselves, to mislead such as should depend upon their testimony, where they professed themselves to be thoroughly informed.

In that copious and excellent discourse, which our Lord addressed to the apostles, just before he quitted the guest chamber, to go to the garden of Gethsemane, (that is, but a few hours before his death) the grand consolation he urges to his sorrowful disciples, is this; that he would send his Spirit upon them. The donation of which Spirit is represented as the first fruits of Christ's intercession; when, after so long an absence, and such terrible sufferings, he should be restored to his Father's embraces. This is spoken of as the first petition preferred by him, and the first favour granted to his church for his sake: "I will pray the Father, and he shall send you another Comforter, that he may abide with you for ever." \* Yea, Christ declares, (and he could not be mistaken in it) that the agency of this Spirit should so abundantly counterbalance all the advantages they received from his bodily presence, that, strong as their affection to him was, they would in that view have reason to rejoice in his leaving them: † "I tell you the truth," that is, I say what may be depended upon as a most important certainty, (and very important indeed such a representation was;) "it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." Now, from these expressions, were they alone, I think we might probably infer, that the apostles, after having received the Spirit, would be in no more danger of erring in their writings, than they would have been, if Jesus himself had always been near them, to inform them concerning any fact or doctrine of which they might have occasion to speak.

\* John, xiv. 16.

† John, xvi. 7.

This is farther confirmed by the title which is given him no less than thrice in this discourse, the Spirit of Truth ; almost in a breath with these great and weighty circumstances, that he should abide with them for ever ;\* that he should guide them into all truth ; that he should teach them all things, yea, and show them things to come ;† which must surely secure them from any danger of erring in relating things that were past. But lest any should be perverse enough to dispute the consequence, our Lord particularly mentions this effect of the Spirit's operation, that they should thereby be fitted to bear a testimony to him, as those who had long been conversant with him, and whose memories were miraculously assisted in recollecting those discourses which they had heard from him :‡ “ When the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, he shall testify of me ; and ye also (being so assisted) shall bear witness, because ye have been with me from the beginning.” And again, “ The Holy Ghost shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.”§

Soon after this, our Lord, on the very day in which he rose from the dead, in a dependance on the aids of this promised Spirit, gives them a commission, which nothing but its plenary inspiration could have answered, or have qualified them to fulfil : For, coming to them, he declares, “ As my Father hath sent me, even so I send you : and (upon this) he breathed upon them and said, Receive ye the Holy Ghost : whose soever sins ye remit, they are remitted ; and whose soever sins ye retain, they are retained :” || which, whether it signifies a power of inflicting and removing miraculous punishments, or of authoritatively declaring that sins were in particular instances forgiven and retained, must either way suppose such a constant presence of Christ with them, as it is hard, or rather impossible to reconcile with supposing them to err in what they wrote for the instruction of the church in succeeding ages.

These are the grand passages on which I rest this part of the argument : yet I think I ought not to omit those, in which Christ promises them such extraordinary assistance of the Spirit, while defending his cause in the presence of magistrates ; and it is the

\* John, xiv. 16, 17.

† John, xvi. 13.

‡ John, xv. 26, 27.

§ John, xiv. 26.

|| John, xx. 23.

more proper to mention them as the language in which they are made is so remarkable. On this occasion then he tells them, "When they deliver you up, take no thought how or what ye shall speak, for it shall be given you in that same hour what ye shall speak; for it is not you that speak, but the Spirit of your Father that speaketh in you." \* May we not therefore on the same principles conclude, that when they were to write for the use of all future generations of Christians, it was not so much they who wrote, as the Spirit of the Father, who in effect wrote by them, and as it were dictated to them? For the occasion will surely appear as important, in one instance, as in the other; or rather much more important in the latter, than in the former; as an error in their writings would have a much more extensive and lasting influence, than a slip of their tongues in a transient pleading before a magistrate. Nay, to give this argument the greatest possible weight, we find that the same promise was made, almost in the very same words,† to persons in the dignity of their office inferior to the apostles; I mean, to the Seventy; which might have entitled their writings to such a regard, as I am now labouring to engage to those of their superiors.

I shall only farther remind the reader, that our Lord, when just ascending to heaven, refers to that effusion of the Spirit which was quickly after to happen, even before they departed from Jerusalem, as the æra from whence the grand accomplishment of the promises relating to the aids of the Spirit was to be dated. ‡ And as all the apostolical writings which now remain, were written several years after that event, it plainly proves, they lie within the period in which they were to expect all the assistance which these promises import.

The most plausible objection, which can be urged against the application of these promises to the matter now before us, is this: "That these promises only refer to the Supernatural Assistance granted to the apostles on great and pressing occasions; but that they might easily, without such assistance, have written a true account of the life and preaching of Christ, and of such other facts as they record: and, consequently, that their historical writings at least, how credible soever we suppose them, might be drawn up without any inspiration at all."

\* Matt. x. 19, 20.

† Luke, xii. 11, 12.

‡ See Luke, xxiv. 49.; Acts, i. 4, 5.

To this I might reply, that if it be allowed, that the apostles, in the books which we have been endeavouring to explain, wrote the exact truth, and that in their epistles they have made a right and unerring representation of the revelation with which they were charged, so that we may safely make their writings a rule both of faith and practice, the remaining question would only be about the propriety of using the word inspiration when speaking of them ; and therefore would, on the principles I have laid down above, be comparatively of small importance. Yet I think it easy, in that view of the question, to prove, that these writings could not have been thus entirely credible, if they had not been written under such a full inspiration of superintendency, as is stated in the first part of this discourse.

I do indeed allow, and no candid man can dispute it, that the Penmen of the New Testament, supposing them able to write at all, might, merely by the natural exercise of their memory, under the direction of the common sense and reason of men, have given us a plain, faithful, and very useful account, of many extraordinary scenes, to which they had been witnesses during the time they conversed with Jesus on earth, and in which they were active after his ascension. And I cannot forbear saying, that supposing the truth of the grand leading facts, (as that Jesus of Nazareth taught a doctrine confirmed by miracles, and was himself raised from the dead) I should have esteemed such writings, supposing them merely an honest account of what such men must have known, to be, beyond all comparison, the most valuable records of antiquity. But when these writings came to be perused, it is evident to me from the particular contents of them, that honest and worthy men would never have pretended to have written in such a manner, if they had not been conscious of superior direction, and extraordinary divine influence.

For the historians of whom we speak, do not merely give us a very circumstantial account of actions ; as what journeys Christ made, what miracles he performed, in what manner he was received, where, and how he died, and rose again, and ascended into heaven ; but they do also, as we may reasonably expect they should, give us an account of the doctrine he taught ; and, indeed, if they had not done this, the knowledge of his story, amazing as it is, would have been but an unprofitable amusement to us. Nor do they content themselves with giving us a short summary of his

doctrine, or a view of the religion he intended to introduce, as the general result of their having attended so long on his instructions, but they presume to tell us his very words. And here, they do not merely relate some short sayings, the remarkable poignancy of which, or their propriety to the circumstances in which they were spoken, might have struck the memory with a peculiar force; but they insert long discourses, which he made on public occasions; though they do not pretend, that he left any copies of them, or that they themselves took them from any written memoirs whatsoever: and it is worth our notice, that (besides the many shorter sayings and replies with which the history is interspersed) near one half of the four gospels is taken up with the insertion of these discourses.\*

Now it was highly necessary, that if these speeches of our Lord were recorded at all, they should be recorded with great exactness: for many of them relate to the system of doctrines which he came to teach; and others of them are predictions of future events, referring to a great variety of curious circumstances, where a small mistake might greatly have affected the credit of the prediction, and with it the cause of Christianity in general: so that common prudence would have taught the apostles to wave them, rather than pretend to deliver them to posterity, if they had not been sure they could have done it exactly.

But how could they have expected to have done this, merely by the natural strength of their own memories; unless we imagine each of them to be a prodigy in that respect, to which no one of them makes the least shadow of a pretence? It is well known, that several of those speeches of Christ which Matthew and John give us, (not now to mention the other Evangelists) contain several pages; and some of them cannot be deliberately and decently read over in less than a quarter of an hour. Now I believe, if my reader would make the experiment, on any thing of that length which he read or heard yesterday, or even on one of those discourses of Christ, though perhaps he has read or heard it an hundred times; he would find, on a careful examination, many things would probably be omitted; many transposed; many expressed in a different manner: and were he to write a copy of such a discourse from his

\* If my computation does not deceive me, 93 of our 203 sections are taken up thus; and some of them are long sections too: and the number of verses contained in these discourses, to that of the whole, is as about 1700 to 3779, which is the number of verses in the four gospels.

memory, and then critically to compare it with the original, he would find the sense in many particulars where there was some general resemblance, more different than he could perhaps have imagined; and variations, which at first seemed but inconsiderable, would appear greatly to affect the sense, when they came to be more nicely reviewed. If this would so probably be the case with ninety-nine out of a hundred of mankind, (and I certainly speak within compass) when a discourse to be repeated, had been delivered but a day or an hour before; what could be expected from the apostles, with an interval of so many years? And especially from John, who has, in proportion to the length of his gospel, recorded more speeches than any of the rest, and wrote them (if we may credit the most authentic tradition) more than half a century after our Lord's ascension?

This argument would have great weight with relation to a man whose life was ever so peaceful, and his affairs contracted in the narrowest sphere: but it will be greatly strengthened, when we come to consider the multitude and variety of scenes, and those too the most interesting that can be imagined, through which the apostles passed. When we consider all their labours, and their cares; the journeys they were continually taking; the novelty of objects perpetually surrounding them; and, above all, the persecutions and dangers to which they were daily exposed; and the strong manner in which the mind is struck, and the memory of past circumstances erased, by such occurrences; I cannot conceive, that any reader will be so unreasonable, as to imagine, these things could have been written with any exactness by the apostles, if they had not been miraculously assisted in recording them. And what is particularly mentioned by the last of these writers, of the promised agency of the Spirit to bring to their remembrance all things they had heard from Christ himself,\* must I think incontestibly prove, that this was one purpose for which the Spirit was given; and, therefore, we may be sure, that it was a purpose for which it was needed.

I hope I have by this time convinced my reader, that it is agreeable to the other circumstances of the apostles' story, and to the promises which our Lord so largely and so frequently made to them, (and the frequent repetition of the promise strongly inti-

\* John, xiv. 26.

mates the importance of it) to suppose, that they were indeed favoured with a full inspiration in their writings.

But to complete the argument, it must be observed, that these holy men (for such the history plainly shows them to have been) assume to themselves such an authority, and speak of their own discourses and writings in such peculiar language, as nothing but a consciousness of such inspiration could warrant, or even excuse.

To make us duly sensible of the force of this argument, let us hear Paul, Peter, and John, and we shall find the remark applicable to them all; though as St. Paul wrote much more than either of the latter, we may naturally expect to find the most frequent instances of it in his writings.

When the Apostle Paul had taken notice to the Corinthians, that the subject of his preaching was the wisdom of God in a mystery, and related to things which transcended the sense and imagination of men, he adds, "But God hath revealed them to us by his Spirit; for the Spirit searcheth all things, even the deep things of God:" and again, "We have received, not the spirit of the world," so as to act in that artful way which a regard to secular advantages dictates; "but the Spirit which is of God, that we may know the things that are freely given us of God."\* Now, it is natural to conclude from hence, that this knowledge being given them, not merely or chiefly for themselves, but for the Church, (in which view they speak of themselves and their office, as the gift of God to the Church†) they should be assisted to communicate it in a proper manner; since, otherwise, the end of God in giving it to them would be frustrated. But the apostle does not content himself with barely suggesting this; but he asserts it in the most express terms: (1 Cor. ii. 13.) "Which things also we speak, not in the words which man's wisdom teacheth, (that is, not with a vain ostentation of human eloquence;) but which the Holy Ghost teacheth; comparing spiritual things with spiritual:" or, as some would render and paraphrase it, adapting spiritual expressions to spiritual things.‡ And in the close of the chapter, when with a noble freedom, in a consciousness of the distinguished character he bore, he puts the question to the whole world besides; "Who hath known the mind of the Lord?" he adds, "But we

\* 1 Cor. ii. 10, 12.

† Compare Eph. iv. 11, 12.; and 1 Cor. iii. 21—23

‡ Πνευματικαῖς πνευματικὰ συγκρίνοντες.

have the mind of Christ." Which last clause plainly determines the sense in which we are to take those words at the close of chap. vii. "And I think, also, that I have the Spirit of God;"\* that is, 'I certainly appear to have it;' or, 'it is evident and apparent, that my pretences to it are not a vain boast.' For, after having so expressly asserted it just above, none can imagine he meant here to insinuate, that he was uncertain whether he had it, or not. He appeals therefore to those whose gifts were most eminent, to dispute it if they could: "If any man think himself to be a prophet, or spiritual;" that is, if he have ever so good evidence that he really is so, (for it cannot be thought he meant to appeal only to those who falsely pretended to these endowments) "let him acknowledge, that the things which I write unto you are the commandments of the Lord."† In his Second Epistle to the Corinthians,‡ he speaks of forgiving offenders in the person of Christ; and, amidst the humblest acknowledgments of his own insufficiency, boasts a sufficiency of God, who had made him an able minister of the New Testament.§ Of which he was so thoroughly sensible, that in the first epistle which he ever wrote (so far as Scripture informs us) to any of the churches, I mean his First Epistle to the Thessalonians, he ventures to say, "He that despiseth," that is, (as the context plainly implies) he that despiseth or rejecteth "what I now write, despiseth not man," only or chiefly, "but God, who hath given us his Holy Spirit:"|| which manifestly intimates, that what he wrote was under supernatural divine guidance and influence, as in the second verse of that chapter he had spoken of commandments which he had given them by the Lord Jesus Christ: just as he afterwards declared to the Corinthians, how well he was able to give proofs of Christ speaking in him.¶ In his Epistle to the Galatians, the apostle solemnly assures them, that "the gospel which he had preached among them was not after man;"\*\* that is, not of any human original: and he gives this substantial proof of it, that he was himself taught it, no otherwise than by the immediate revelation of Jesus Christ. Agreeably to which assertion, when he gives the Corinthians an account of the institution and design of the Lord's Supper, he says, in so many words, "that he had received of the

\* Δόξα δὲ καὶ γὰρ Πνεύμα Θεοῦ ἔχειν.

† 1 Cor. xiv. 37.

‡ Chap. ii. 10.

§ 2 Cor. iii. 5, 6.

|| 1 Thess. iv. 8.

¶ 2 Cor. xlii. 3.

\*\* Gal. i. 11, 12.



Lord what he delivered unto them ;" \* that is, that he had his notion of that Sacrament, and of the actions and words of Christ on which it was founded, by an immediate inspiration from him ; or, in the language we have used above, by suggestion. And he speaks of his brethren, as well as of himself, in these terms, " that the mystery of Christ which was before unknown," that is, the right of the Gentiles on believing the gospel to full communion with the Christian Church, " was made known to the holy apostles and prophets by the Spirit," † and not merely by the natural recollection of what they had heard Christ say, or by their own reasonings upon it.

Most agreeable to this is the strain of Peter, who in one epistle joins the commandment of the apostles with the words of the holy prophets ; ‡ and mentions the epistles of Paul with other Scripture, § no doubt in allusion to the sacred oracles of the Old Testament, which so generally went by that name. And in his other epistle he insists strenuously upon it, that the gospel was preached with the Holy Ghost sent down from heaven, in exact conformity to the prophetic oracles of former ages, not understood by those who uttered them ; a circumstance, in this connexion, highly worthy of our remark ; and he seems strongly to intimate, that the angels themselves did by these apostolic preachings learn some things, which, with all their superior faculties, they did not before so fully know : " Which things," says he, " the angels desire to look into." || As Paul had also said, that " to the principalities and powers in heavenly places was made known by the Church the manifold wisdom of God." ¶

To conclude this argument, St. John, remarkable as he was for his singular modesty and ingenuity of temper, does not only tell us, that Jesus Christ showed him the Revelation,\*\* but speaks in his epistle of an unction poured out from the Holy One, by which they knew all things.†† And in another passage, he in effect asserts, that he had, in concurrence with his brethren, given such abundant proof of his being under a divine influence and direction in his teaching, whether by word or letter, that an agreement or disagreement with his doctrine was to be made the standard by which they might judge of truth or error, and obedience or disobe-

\* 1 Cor. xi. 23.

† Eph. iii. 3. 5.

‡ 2 Pet. iii. 2.

§ Ver. 15, 16.

|| 1 Pet. i. 12.

¶ Ephes. iii. 10.

\*\* Rev. i. 1.

†† 1 John, ii. 20.

dience to his injunctions the test of a good or a bad man ; which is considerably more than merely asserting the fullest inspiration. “ We are of God : he that knoweth God, heareth us ; he that is not of God, heareth not us : hereby know we the Spirit of truth, and the spirit of error.” \*

I might here add, if it were necessary, the several passages of the New Testament, in which the gospel preached by the apostles is called the gospel of God ; (such as 2 Cor. xi. 7. ; 1 Tim. i. 11. ; and the like.) But I omit them, as the stress of the controversy does undoubtedly rest on these I have mentioned ; and the importance of the question must be my defence, for so large an enumeration of texts which are so well known.

I shall only remind my reader in a few words, of those many passages, in which the gospel, as preached by the apostles, is so evidently equalled with, yea, and preferred to, the law given by Moses, and the messages brought to the Jews by the succeeding prophets. These afford a further illustration of this argument, which will appear with very considerable weight, when we reflect on the high opinion they had of the Old Testament, and the honourable terms in which they speak of it, as the word and oracles of God,† as given by his inspiration, ‡ and as that which holy men spake, as they were moved, or borne on [εμπεποιημένοι] by the Holy Ghost. § None can fail of observing, that they quote its authority on all occasions as decisive ; yea, our Lord himself strongly intimates, not only the strict truth of the whole, but, (which is much more) that it were intolerable to suppose it chargeable with any impropriety of expression ; for this must be the sense of those remarkable words, || that “ the Scripture cannot be broken ;” and the whole force of our Lord’s argument depends upon interpreting them thus. I might argue at large the improbability, and indeed the great absurdity of supposing, that such assistances were given to Moses and the prophets, as to make their writings an infallible rule of faith and practice, and that the subjects of God’s only-begotten Son, and the grand minister in his kingdom, should be left destitute of equal assistance in their work and writings. I think the argument would be unanswerable, if considered apart : but I now mention it in another view, as illustrating the persuasion the

\* 1 John, iv. 6.

† Rom. iii. 2.

‡ 2 Tim. iii. 16.

§ 2 Pet. i. 21.

|| John, x. 35.

apostles had of their own inspiration, when they speak of their teachings and decisions, as equally authentic with those of the illustrious prophets, for whom they had so great and so just a regard.

I am fully satisfied, that this last argument, from the manner in which the apostles speak of themselves in their writings, will strike the reader, in proportion to the degree in which he reflects upon the true character of these excellent men, and especially upon that modesty and humility, in which they bore so bright and so lovely a resemblance of their divine Master. Let him ask himself, what he would think of any minister of Christ now, supposing him ever so eminent for learning, wisdom, and piety, that should assume to himself such an authority? Suppose such a man, under the influence of no miraculous guidance, to say, not with reference to what he might quote from others, but with regard to his own dictates, "The things which I write unto you, are the commandments of the Lord: He that despiseth, despiseth not man, but God: We have the mind of Christ; and he that heareth not us," (that receiveth not our dictates in religion) "is not of God:" Suppose, I say, such language as this to be used publicly by any Christian minister now on earth, and you must necessarily suppose his character from that very hour overthrown. The whole world would immediately join in loudly demanding miraculous proofs to verify such assertions; or in condemning, with just indignation, such a claim unsupported by them, as an unpardonable lording it over men's faith and conscience, and thrusting themselves into their Master's throne. Let us not then charge the holy apostles with a conduct, of which we should not suspect any wise and good man now upon the face of the earth; and which if we saw in any of our friends, our charity and respect for them would incline us to inquire after some marks of lunacy in them, as its best excuse.

I have now given an easy and popular view of the principal arguments for the inspiration of the New Testament,\* on which my own faith in that important doctrine rests; and such an one, as I hope by the divine blessing, may be useful to others. I shall not enter into a particular consideration of the several objections against

\* I was desired by a friend, for whose piety and good sense I have a very great regard, to add a note here, on the Inspiration of the Old Testament: but as it would require a large one, and might perhaps interrupt the reader, I choose to throw it into a Postscript at the end of this Dissertation.

it, which chiefly arise from texts of Scripture, in which some pretend to find that the apostles were actually mistaken. I have considered most of these objections already, in my notes on the texts from whence they are taken: for almost all of them relate to passages in the historical books, and I don't know that I have omitted any one of them; but have every where given (though as briefly as I could) such solutions as appeared to me in conscience satisfactory, though I have not stood formally to discuss them as objections against the inspiration of those books.

The reader will observe, that very few instances have occurred, in which I have judged it necessary to allow an error in our present copies: but as in those few instances the supposed change of a word or two makes the matter perfectly easy, I think it most respectful to the sacred writings, to account for the seeming difficulty thus, and to impute it to the transcribers; (though it is certain, some of these mistakes, supposing them such, did happen very early;) because, as Mr. Seed very properly expresses it in his excellent sermon on this subject,\* (which, since I wrote the former part of this Dissertation, fell into my hands) "a partial inspiration is to all intents and purposes no inspiration at all: for," as he justly argues against the supposition of any mixture of error in these sacred writings, "mankind would be as much embarrassed, to know what was inspired, and what was not, as they could be to collect a religion for themselves; the consequence of which would be, that we are left just where we were, and that God put himself to a great expense of miracles to effect nothing at all: a consequence highly derogatory and injurious to his honour."

The arguments brought from a few passages in the epistles, to prove that the apostles did not think themselves inspired, weak as they are, will be considered, if God permit, in their proper places. At present I shall content myself with referring the reader to Dr. Whitby, who, I think, has given a satisfactory solution to them all.

There are other objections of a quite different class, with which I have no concern; because they affect only such a degree of inspiration as I think it not prudent, and am sure it is not necessary, to assert. I leave them, therefore, to be answered by those, if any such there be, who imagine that Paul would need an immediate revelation from heaven, and a miraculous dictate of the Holy

\* See Mr Seed's Sermons, vol. ii. page 322.

Ghost, to remind Timothy of the cloak and writings which he left at Troas, or to advise him to mingle a little wine with his water.

Waving, therefore, the farther discussion of these topics, on which it would be more easy than profitable to enlarge, I shall conclude this Dissertation with a reflection or two of a practical nature, into which I earnestly entreat the reader to enter with a becoming attention.

Let me engage him seriously to pause, and consider, what sort of an impression it ought to make upon us, to think that we have such a book; a book, written by a full divine inspiration: that amidst all the uncertain variety of human reasonings and conjectures, we have a celestial guide through the labyrinth: that God hath condescended to take care, that we should have a most authentic and unerring account of certain important, though very distant facts, many of which were wrought with his own hand; and, with these facts, should have a system of most weighty and interesting doctrines, to the truth of which he makes himself a witness. Such a book must to every considerate person appear an inestimable treasure; and it certainly calls for our most affectionate acknowledgment, that God should confer such a favour on any of his creatures, and much more on those who, by abusing in too many instances their natural light, had made themselves so utterly unworthy of supernatural.

From this view of the Inspiration of Scripture we may also infer our obligation to study it with the greatest attention and care; to read it in our closets and our families; and to search in the most diligent and impartial manner into its genuine sense, design, and tendency; which is in the main so evident, that no upright heart can fail of understanding it, and every truly good heart must delight to comply with it. This is indeed a most important inference, and that without which all our convictions of its divine authority will only condemn us before God and our own consciences. Let us, therefore, always remember, that in consequence of all these important premises, we are indispensably obliged to receive, with calm and reverent submission, all the dictates of Scripture; to make it our oracle; and, in this respect, to set it at a due distance from all other writings whatsoever; as it is certain there is no other book in the world, that can pretend to equal authority, and produce equal or comparable proofs to support such a preten-

sion. Let us measure the truth of our own sentiments, or those of others, in the great things which Scripture teaches, by their conformity to it. And O that the powerful charm of this blessed book might prevail to draw all that do sincerely regard it, into this centre of unity! That, dropping those unscriptural forms, which have so lamentably divided the church, we might more generally content ourselves with the simplicity of divine truths as they are here taught, and agree to put the mildest and kindest interpretation we can, upon the language and sentiments of each other. This is what I cannot forbear inculcating again and again, from a firm persuasion, that it is agreeable to the spirit of the Gospel, and pleasing to its great Author: and I inculcate it in this place, and at this time, with peculiar affection, as the providence of God around us calls us loudly to do all we can with a safe conscience, to promote a union among protestants. And I heartily pray, that our mutual jealousies and prejudices, which some are so unseasonably labouring to exasperate, may not provoke God to drive us together by a storm of persecution; if peradventure the bond of suffering together may be strong enough to bind those, whom the endearments of the same Christian profession, the same rule of faith, of manners, and of hope, have not yet been able to unite.

On the whole, let me most affectionately invite and entreat every reader, whatsoever his rank in life, or his proficiency in learning may be, seriously to consider the practical design of these sacred oracles, the sense and authority of which I have been endeavouring to explain and assert. It is indeed a mystery in divine Providence, that there should still remain so much difficulty in them, as that in many points of doctrine, thoughtful, serious, and, I trust, upright men should form such different opinions, concerning the interpretation of so many passages, and the justice of consequences drawn from them, on the one side, and on the other. But of this there can be no controversy, "That the great design of the New Testament, (in delightful harmony with the Old) is to call off our minds from the present world, to establish us in the belief of a future state, and to form us to a serious preparation for it, by bringing us to a lively faith in Christ, and, as the genuine effect of that, to a filial love to God, and a fraternal affection for each other:" Or, in one word, (and a weightier and more comprehensive sentence was never written) "to teach us, that deny-

ing ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world ; looking for that blessed hope, even the glorious appearance of the great God and our Saviour Jesus Christ." \* To his almighty hand may our souls be committed, by a faith productive of these glorious fruits ; and, under the sanctifying, quickening, and supporting influences of his Spirit, may we wait for his mercy unto eternal life ! Then shall no terror of suffering, no allurements of pleasure, no sophistry of error, be able to seduce us ; but, guided by that light and truth which shines forth in the sacred pages, we shall march on to that holy hill ; where, having happily escaped all the dangers of that dark path which we now tread, we shall greet the dawning of an everlasting day, the arising of a day-star which shall go down no more, Amen !

\* Tit. ii. 12, 13,

## POSTSCRIPT.

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**A SKETCH OF THE ARGUMENTS BY WHICH THE INSPIRATION OF THE OLD TESTAMENT MAY BE PROVED IN THE EASIEST METHOD, AND BY THE MOST SOLID AND CONVINCING EVIDENCE.**

**IF** the proof of the Inspiration of the Old Testament be deduced in its full compass from its first principles, we must have recourse to a method very nearly resembling that which is taken in the three sermons referred to above, for proving the authority of the New ; that is, we must first prove, that the books are genuine ; and then, that the history which they contain is credible : from which premises the Inspiration of the Old Testament may easily be inferred, by a train of arguments similar to that which we have pursued in the Dissertation above.

For proving the genuineness of the books, I should think it proper briefly to show, (what I think hardly any will be so ignorant and confident as to deny) that the Jewish religion is of considerable antiquity, and was founded by Moses about fifteen hundred years before Christ's time : And farther—that the Jews, before and at the time of Christ, had books among them bearing the titles of those, which make up what we protestants call the Canonical books of the Old Testament :—and that these books, then received in the Jewish church, were the genuine works of the persons to whom they were respectively ascribed :—from hence it is easy farther to show, that they have not suffered, and (considering what a guard the Jews and Christians were upon each other) could not suffer, any material alteration since ; and consequently, that the Old Testament, as now extant in the Hebrew and Chaldee languages, is genuine, and in the main such as it originally was.

In order to prove its credibility from this established medium, we may prepare the way, by showing, that many material facts which are there recorded, are also mentioned by very ancient heathen



writers.—And it is yet more important to show, as we very easily may, that there is room to go over the same leading thoughts, with those insisted upon in the second of the three sermons mentioned above, and to argue the credibility of the story, from the certain opportunities which the writers had of informing themselves, as to the certain truth of the grand facts which they assert, as having themselves been personally concerned in them; and from those many marks of integrity and piety to be found in their writings, which may do as much as any thing of that kind can do, to obviate any suspicion of an intention to deceive.—We may here also advance farther, and demonstrate beyond all contradiction, that the facts asserted were of such a nature, as could not possibly have gained credit, had they been false: yet that they did gain most assured credit, of which the persons receiving these books gave the most substantial evidence that can be imagined, by receiving, on the authority of these facts, a system of laws, which, though considered as to be divinely supported they were admirably wise, yet were of such a nature, that without such an extraordinary providence as nothing but an assurance of such an original could have warranted them to expect, they must necessarily have proved ruinous to the state they were intended to regulate and establish.\*

A farther and very noble evidence of the truth of the grand facts attested in the Old Testament, and of the inspiration of a considerable part of it, may be drawn from the consideration of those numerous and various predictions to be found in it; which refer to a multitude of events, several of them before unexampled, which no human sagacity could possibly have foreseen, and which nevertheless happened exactly according to those predictions.†

Having advanced thus far, we may take up a set of arguments correspondent to those insisted on above, to prove from its genuineness and credibility, now supposed to be evinced, that the Old Testament was written by a superintendent inspiration; and this we may argue, not merely or chiefly from the tradition to this purpose, so generally and so early prevailing in the Jewish church,

\* The reader will easily imagine, I here refer especially to the laws relating to letting all the land lie fallow together once in seven years, and two years together at every Jubilee; the desertion of their borders at the three great feasts when all the people went up to the Tabernacle or Temple, and the disuse of cavalry; to omit some others.

† See Dr. Sykes's Connexion.

though that is considerable; nor even from those very signal and glorious internal evidences of various kinds, which every competent judge may easily see and feel; but from surveying the characters and circumstances of the persons by whom the several books were written, in comparison with the genius of that dispensation under which they lived and wrote. This may, in all the branches of the argument, be proved in this way, with the greatest ease and strength, concerning Moses and his writings; and when the authority of the Pentateuch is established, that of the most material succeeding books stands in so easy and natural a connexion with it, that I think few have been found, at least since the controversy between the Jews and the Samaritans, who have in good earnest allowed Moses to have been a messenger from heaven, and denied the inspiration of the prophets, and of the books which we receive as written by them.

But it is obvious, that the illustration of all these propositions would be the work of a large volume, rather than of such a postscript to a dissertation itself of so moderate a length. I have discussed them all, with the most material objections which have been advanced against them, in that course of theological lectures, which I mentioned in the preface to the first volume; and which it is my continual care to render worthy the acceptance of the public in due time, by such alterations and additions as frequent reviews, in conjunction with what occurs to me in reading, conversation, or meditation, may suggest.

I shall conclude these hints with the mention of one argument for the Inspiration of the Old Testament, entirely independent on all the former; which a few words may set in a convincing light, and which must be satisfactory to all who see the reasonableness of acquiescing in what I have urged above. I mean—that the Inspiration, and consequently the genuineness and credibility, of the Old Testament, may be certainly inferred from that of the New:\*

\* It may be objected to this, that the authority of the New Testament, as stated in the sermons referred to, and in most other Defences of Christianity, is in part proved from the prophecies of the Old; so that the argument here urged would be circular. To which I would answer, (1.) That if we were to take this medium alone, we must indeed subtract from the proof of Christianity all that branch of its evidence which grows from prophecies in the Old Testament; and then, all that arises from miracles, internal arguments, and the wonderful events which have followed its first promulgation, would stand in their full force, first to demonstrate, (I think, to high satisfaction) the divine original of the New Testament, and then to prove the authority of the Old. (2.) That

because our Lord and his apostles were so far from charging the Scribes and Pharisees, (who on all proper occasions are censured so freely) with having introduced into the sacred volume any merely human compositions; that, on the contrary, they not only recommend a diligent and constant perusal of these Scriptures, as of the greatest importance to men's eternal happiness; but speak of them as divine oracles, and as written by the extraordinary influence of the Holy Spirit upon the minds of the authors.

I desire that the following list of Scriptures be attentively consulted, and reflected on in this view. I might have added a great many more, indeed several hundreds, in which the sacred writers of the New Testament argue from those of the Old, in such a manner as nothing could have justified but a firm persuasion that they were divinely inspired. Now as the Jews always allowed, "that the testimony of an approved prophet was sufficient to confirm the mission of one who was supported by it;" so I think every reasonable man will readily conclude, that no inspired person can erroneously attest another to be inspired; indeed the very definition of plenary inspiration, as stated above, absolutely excludes any room for cavilling on so plain a head. I throw the particular passages, which I choose to mention, into the margin below;\* and he must be a very indolent inquirer into a question of so much importance, who does not think it worth his while to turn carefully to them, unless he has already such a conviction of the argument, that it should need no farther to be illustrated or confirmed.

most of the enemies of the Mosaic and Christian Revelations, do nevertheless own those which we call the Prophetical Books of the Old Testament to be more ancient than the New: and on this foundation alone, without first taking for granted, that they are either inspired or genuine, we derive an argument for Christianity from their mere existence; and then may argue backward that they were divinely inspired, and therefore genuine; and so, by a farther consequence, may infer from them the divine authority of the Mosaic religion, which they so evidently attest. Which is an argument something distinct from the testimony of the authors of the New Testament, but important enough to deserve a mention.

\* John, v. 39; Matt. iv. 4. 7. 10; Mark, xii. 24; Luke, x. 26, 27; Matt. v. 17, 18. xxi. 42, xxii. 29. 31. 43. xxiv. 15. xxvi. 54, 56; Luke, i. 67, 69, 70. xvi. 31. xxiv. 25. 27; John, x. 35; Acts, ii. 16. 25. iii. 22. 24. iv. 25. xvii. 11. xviii. 24. 28. xxviii. 25; Rom. iiii. 2. 10. ix. 25. 27. 29. x. 5. 11. 16. xv. 4. xvi. 26; 1 Cor. x. 11; 2 Cor. iv. 13. vi. 16, 17; Gal. iii. 8; 1 Tim. v. 18; 2 Tim. iii. 15, 16; Heb. i. 1. 5—13. iii. 7; James, ii. 8. iv. 5, 6; 1 Pet. i. 9—12; 2 Pet. i. 19—21.



THE  
GOSPEL  
BY  
MATTHEW.

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SECTION I.

*The Nativity.*

1. THE lineage of Jesus Christ, son of David, son  
2 of Abraham. Abraham begat Isaac. Isaac begat  
3 Jacob. Jacob begat Judah and his brothers.  
4 Judah had Pharez and Zarah by Tamar. Pharez  
5 begat Hezron. Hezron begat Ram. Ram begat  
6 Aminidab. Aminidab begat Nashon. Nashon  
7 begat Salmon. Salmon had Boaz by Rahab.  
8 Boaz had Obed by Ruth. Obed begat Jesse.  
9 Jesse begat David the king. David the king had  
10 Solomon by her who had been the wife of Uriah.  
11 Solomon begat Rehoboam. Rehoboam begat Abia.  
12 Abia begat Asa. Asa begat Jehoshaphat. Jeho-  
13 shaphat begat Joram. Joram begat Uzziah. Uz-  
14 ziah begat Jotham. Jotham begat Ahaz. Ahaz  
15 begat Hezekiah. Hezekiah begat Manasseh. Ma-  
16 nasseh begat Amon. Amon begat Josiah. Josiah  
17 had Jeconiah and his brothers, about the time of  
18 the migration into Babylon. After the migration  
19 into Babylon, Jechoniah begat Salathiel. Sala-  
20 thiel begat Zerubbabel. Zerubbabel begat Abiud.  
21 Abiud begat Eliakim. Eliakim begat Azor.  
22 Azor begat Zadoc. Zadoc begat Achim. Achim  
23 begat Eliud. Eliud begat Eleazar. Eleazar be-

16 gat Matthan. Matthan begat Jacob. Jacob be-  
 gat Joseph, the husband of Mary, of whom was  
 17 born Jesus, who is called Messiah.\* So all the  
 generations from Abraham to David are fourteen;  
 from David till the migration into Babylon four-  
 teen; and from the migration into Babylon to the  
 Messiah † fourteen.

18 NOW the birth of Jesus Christ happened thus :  
 Mary his mother had been espoused to Joseph ; but  
 before they came together, she proved to be with  
 19 child by the Holy Spirit. Joseph her husband  
 being a worthy man, and unwilling to expose her,  
 20 intended to divorce her privately. But while he  
 was thinking upon this, a messenger of the Lord  
 appearing to him in a dream, said, Joseph, Son of  
 David, scruple not to take home Mary thy wife ;  
 21 for her pregnancy is from the Holy Spirit. And  
 she shall bear a son, whom thou shalt call Jesus ;  
 22 for he will save his people from their sins. In all  
 this, what the Lord had spoken by the Prophet was  
 23 verified, “ Behold, the Virgin shall conceive and  
 “ bear a son, who shall be called Immanuel ;”  
 24 which signifies, God with us. When Joseph  
 awoke, he did as the messenger of the Lord had  
 25 commanded him, and took home his wife ; but  
 knew her not, until she had brought forth her first  
 born son, whom he named Jesus. †

II. AFTER the birth of Jesus, at Bethlehem of Ju-  
 dea, in the reign of King Herod, certain eastern  
 2 magians § came to Jerusalem, and inquired, Where  
 is the new-born king of the Jews ; for we have seen  
 his star in the east country, and are come to do  
 3 him homage ? King Herod hearing this, was  
 4 alarmed, and all Jerusalem with him. And hav-  
 ing assembled all the chief priests and the scribes of  
 the people, he demanded of them where the Messiah  
 5 should be born ? They answered, at Bethlehem of  
 Judea ; for thus it is written by the Prophet,

\* Or Christ.

† Or Christ.

‡ That is, Saviour.

§ A sect of Philosophers in Asia.

6 " And thou Bethlehem, in the canton of Judah, art  
" not the least illustrious among the cities of Ju-  
" dah ; for out of thee shall come a ruler, who  
" will govern my people Israel."

7 Then Herod having secretly called the magians,  
procured from them exact information concern-  
8 ing the star's appearing. And sending them to  
Bethlehem, he said, Go, make an exact inquiry  
about the child ; and when ye have found him,  
bring me word, that I may also go and pay him  
6 homage. Having heard the king, they depart-  
ed ; and lo ! the star which had appeared to them  
in the east country, moved before them, till it  
came and stood over the place where the child  
10 was. When they again saw the star, they rejoiced  
11 exceedingly. And being come into the house, they  
found the child with Mary his mother ; and pros-  
trating themselves, did him homage. Then open-  
ing their caskets, they offered, as presents, gold,  
12 frankincense, and myrrh. And being warned in a  
dream not to return to Herod, they went home  
another way.

13 WHEN they were gone, a messenger of the Lord  
appearing to Joseph in a dream, said, Arise, take  
the child, with his mother, and flee into Egypt ;  
and remain there till I acquaint thee ; for Herod  
14 will seek the child to destroy him. Accordingly  
he arose, took the child, with his mother, and  
withdrew by night into Egypt, where he continu-  
15 ed until the death of Herod ; so that what the  
Lord had spoken by the Prophet was verified,  
" Out of Egypt I recalled my son."

16 Then Herod, finding that he had been deceived  
by the magians, was highly incensed, and dispatch-  
ed emissaries, who slew, by his order, all the male  
children in Bethlehem, and in all its territory, from  
those entering the second year, down to the time  
whereof he had procured exact information from  
17 the magians. Then was the word of Jeremiah the  
18 Prophet verified, " A cry was heard in Ramah,

“lamentation and weeping, and bitter complaint,  
“Rachel bewailing her children, and refusing to  
“be comforted, because they are not.”

- 19 When Herod was dead, a messenger of the Lord  
appearing in a dream to Joseph in Egypt, said,  
20 Arise, take the child, with his mother, and go into  
the land of Israel; for they are dead who sought  
21 his life. Accordingly, he arose, took the child,  
with his mother, and went to the land of Israel;  
22 but hearing that Archelaus had succeeded his father  
Herod in the throne of Judea, he was afraid  
to return thither; and being warned in a dream,  
23 retired into the district of Galilee, and resided in  
a city named Nazareth, thereby verifying the declaration  
of the Prophet [concerning Jesus], that he should be called a Nazarene.

## SECTION II.

### *The Baptism.*

- III. IN those days appeared John the Baptist, who  
2 cried in the wilderness of Judea, saying, Reform,  
3 for the reign of heaven approacheth. For this is  
he of whom the prophet Isaiah speaketh in these  
words, “The voice of one proclaiming in the wilderness,  
‘Prepare a way for the Lord,\* make for  
4 him a straight passage.’” Now John wore raiment  
of camel’s hair, with a leathern girdle about his  
waist; and his food was locusts and wild honey.  
5 Then Jerusalem and all Judea, and all the country  
6 along the Jordan resorted to him, and were baptized  
by him in Jordan, confessing their sins.  
7 But he seeing many Pharisees and Sadducees  
coming to him to receive baptism, said to them, Off-  
spring of vipers, who hath prompted you to flee from  
8 the impending vengeance? Produce then the proper  
9 fruit of reformation; and presume not to say within

\* In the Hebrew of Isaiah, *Jehovah*.



yourself, ' We have Abraham for our father,'  
for I assure you that of these stones God can raise  
10 children to Abraham. And even now the axe lieth  
at the root of the trees; every tree, therefore,  
which produceth not good fruit is felled, and turn-  
11 ed into fuel. I indeed baptize you in water, that ye  
may reform; but he who cometh after me is  
mightier than I, whose shoes I am not worthy to  
carry. He will baptize you in the Holy Spirit and  
12 fire. His winnowing shovel is in his hand, and he  
will thoroughly cleanse his grain; he will gather  
his wheat into the granary, and consume the chaff  
in unquenchable fire.

13 THEN came Jesus from Galilee to Jordan to be  
14 baptized by John. But John excused himself, say-  
ing, It is I who need to be baptized by thee; and  
15 thou comest to me! Jesus answering said unto  
him, Permit this at present; for thus ought we to  
ratify every institution. Then John acquiesced.  
16 Jesus being baptized, no sooner arose out of the  
water, than heaven was opened to him; and the  
Spirit of God appeared, descending like a dove,  
17 and lighting upon him: while a voice from heaven  
proclaimed, This is my beloved Son in whom I  
delight.

IV. THEN was Jesus conducted by the Spirit into  
2 the wilderness, to be tempted by the devil.\* And  
after fasting forty days and forty nights, he was  
3 hungry. Whereupon the tempter, accosting him,  
said, If thou be a Son of God, command that these  
4 stones become loaves. Jesus answering said, It is  
written, " Man liveth not by bread only, but by  
" every thing which God is pleased to appoint."  
5 Then the devil conveyed him into the holy city,  
and, having placed him upon the battlements of the  
6 temple, said to him, If thou be a Son of God,  
throw thyself down; for it is written, " He will  
" give his angels† the charge of thee; they shall  
" uphold thee in their arms, lest thou dash thy

\* Traducer. † Messengers.

- 7 "foot against a stone." Jesus again answered, It is written, "Thou shalt not put the Lord \* thy God  
8 "to the proof." Again, the devil took him up a very high mountain, whence he showed him all the kingdoms of the world in their glory, and said  
9 to him, All these will I give thee, if thou wilt  
10 prostrate thyself and worship me. Jesus answered, Satan, † begone; for it is written, "Thou  
"shalt worship the Lord ‡ thy God, and shalt  
11 "serve him only." Then the devil leaving him, angels came and ministered to him.
- 12 NOW Jesus hearing that John was imprisoned,  
13 retired into Galilee; and having left Nazareth, re-resided at Capernaum, a seaport in the confines of  
14 Zebulun and Naphtali, thereby verifying the words  
15 of Isaiah the Prophet; "The canton of Zebulun  
"and the canton of Naphtali, situate on the Jor-  
16 "dan near the sea, Galilee of the nations; the  
"people who abode in darkness, saw a great light,  
"and on those who inhabited a region of the  
17 "shades of death, light hath arisen." From that time Jesus began to proclaim, saying, Reform, for the reign of heaven approacheth.
- 18 Then walking by the sea of Galilee, he saw two brothers, Simon named Peter, and Andrew his brother, casting a drag into the sea, for they were  
19 fishers. And he said to them, Come with me, and  
20 I will make you fishers of men. Immediately  
21 they left the nets and followed him. Passing on, he saw other two brothers, James son of Zebedee, and John his brother, in the bark with their father Zebedee, mending their nets, and he called them.  
22 They immediately, leaving the bark and their father, followed him.
- 23 Then Jesus went over all Galilee, teaching in their synagogues, and proclaiming the glad tidings of the reign, and curing every sort of disease and  
24 malady among the people. And his fame spread through all Syria, and they brought to him all

\* Jehovah.

† Adversary.

‡ Jehovah.

their sick, seized and tormented with various distempers, demoniacs, and lunatics, and paralytics, and he healed them. And vast multitudes followed him from Galilee, from Decapolis,\* from Jerusalem, from Judea, and from the banks of the Jordan.

## SECTION III.

*The Sermon on the Mount.*

- V. JESUS seeing so great a confluence, repaired to a mountain, and having sat down, his disciples came to him. Then breaking silence, he taught them, saying,
- 3 HAPPY the poor who repine not; for the kingdom of heaven is theirs! Happy they who mourn; 4 for they shall receive consolation! Happy the 5 meek; for they shall inherit the land! Happy they who hunger and thirst for righteousness; for 7 they shall be satisfied! Happy the merciful; for 8 they shall obtain mercy! Happy the clean in 9 heart; for they shall see God! Happy the peacemakers; for they shall be called sons of God!
- 10 Happy they who suffer persecution on account of righteousness; for the kingdom of heaven is theirs!
- 11 Happy shall ye be, when men shall revile and persecute you, and, on my account, accuse you falsely 12 of every evil thing! Rejoice and exult; for great is your reward in heaven: for thus the Prophets were persecuted who were before you.
- 13 YE are the salt of the earth. If the salt become insipid, how shall its saltness be restored? It is thenceforth fit only to be cast out and trodden by 14 men. Ye are the light of the world. A city 15 situate on a mountain must be conspicuous. A lamp is lighted to be put, not under a corn-measure, but on a stand, that it may shine to all the

\* A district of ten cities.

- 16 family. Thus, let your light shine before men, that they seeing your good actions, may glorify your Father who is in heaven.
- 17 Think not that I am come to subvert the law or the prophets. I am come not to subvert, but to
- 18 ratify. For verily I say unto you, Heaven and earth shall sooner perish, than one iota or one tittle of the law shall perish without attaining its
- 19 end. Whosoever, therefore, shall violate, or teach others to violate, were it the least of these commandments, shall be in no esteem in the reign of heaven; but whosoever shall practise and teach them, shall be highly esteemed in the reign of
- 20 heaven. For I warn you, that unless your righteousness excel the righteousness of the Scribes and Pharisees, ye shall never enter the kingdom of heaven.
- 21 YE have heard that it was said to the ancients, "Thou shalt not commit murder; for whosoever
- 22 "committeth murder shall be obnoxious to the "judges." But I say unto you, 'Whosoever is 'angry with his brother unjustly, shall be obnoxious to the judges; whoever shall call him fool, 'shall be obnoxious to the council; but whosoever 'shall call him miscreant, shall be obnoxious to
- 23 'hell fire.' Therefore, if thou bring thy gift to the altar, and there recollect that thy brother hath
- 24 ground to complain of thee; leave there thy gift before the altar: first go and procure reconciliation with thy brother, then come, and offer thy gift.
- 25 Compound betimes with thy creditor, while ye are on the road together; lest the creditor consign thee to the judge; and the judge consign thee to the officer, and thou be thrown into prison.
- 26 Verily I say unto thee, thou wilt not be released until thou hast discharged the last farthing.
- 27 Ye have heard that it was said, "Thou shalt not
- 28 "commit adultery." But I say unto you, 'Who- 'soever looketh on another man's wife, in order 'to cherish impure desire, hath already committed

- 29 'adultery with her in his heart.' Therefore, if thy right eye insnare thee, pluck it out, and throw it away: it is better for thee to lose one of thy members, than that thy whole body be cast into hell.
- 30 And if thy right hand insnare thee, cut it off, and throw it away: it is better for thee to lose one of thy members, than that thy whole body be cast into hell.
- 31 It hath been said, "Whosoever would dismiss his wife, let him give her a writ of divorce."
- 32 But I say unto you, 'Whosoever shall dismiss his wife, except for whoredom, is the occasion of her becoming an adulteress; and whosoever marieth her that is dismissed, committeth adultery.'
- 33 Again, ye have heard that it was said to the ancients, "Thou shalt not forswear thyself, but
- 34 shalt perform thy oaths to the Lord." But I say unto you, 'Swear not at all; neither by heaven, for
- 35 it is God's throne, nor by the earth, for it is his footstool; neither shalt thou swear by Jerusalem,
- 36 for it is the city of the great King; nor by thy head, because thou canst not make one hair white
- 37 or black.' But let your yes be yes, your no, no; for whatever exceedeth these, proceedeth from evil.
- 38 Ye have heard that it was said, "Eye for eye,
- 39 and tooth for tooth." But I say unto you, Resist not the injurious. But if any one strike thee on the right cheek, turn to him also the left.
- 40 Whoever will sue thee for thy coat, let him have
- 41 thy mantle likewise. And if a man constrain thee
- 42 to go one mile with him, go two. Give to him that asketh thee; and him that would borrow from thee, put not away.
- 43 Ye have heard that it was said, "Thou shalt love thy neighbour, and hate thine enemy."
- 44 But I say unto you, Love your enemies; bless them who curse you; do good to them who hate you; and pray for them who arraign and prosecute
- 45 you; that ye may be children of your Father in heaven, who maketh his sun arise on bad and

46 good, and sendeth rain on just and unjust. For if ye love them only who love you, what reward can ye expect? Do not even the publicans so?  
47 And if ye show courtesy to your friends only, wherein do ye excel? Do not even the pagans as  
48 much? Be ye therefore perfect, as your Father who is in heaven is perfect.

VI. TAKE heed that ye perform not your religious duties before men, in order to be observed by them; otherwise ye will obtain no reward from your Father who is in heaven.

2 When, therefore, thou givest alms, do not proclaim it by sound of trumpet, as the hypocrites do, in the assemblies and in the streets; that they may be extolled by men. Verily, I say unto you, they  
3 have received their reward. But thou, when thou givest alms, let not thy left hand know what thy  
4 right hand doth; that thine alms may be in secret; and thy Father, to whom nothing is secret, will himself recompense thee.

5 And when thou prayest, be not like the hypocrites, who affect to pray standing in the assemblies, and at the corners of the streets, that men may observe them. Verily I say unto you, they  
6 have received their reward. But thou, when thou wouldst pray, retire to thy closet; and, having shut the door, pray to thy Father; and thy Father, to whom, though he is unseen himself, nothing is  
7 secret, will recompense thee. And in prayer talk not at random, as the pagans, who think that using  
8 many words will procure them acceptance. Imitate them not, for your Father knoweth what things ye  
9 want, before ye ask him. Thus, therefore, pray  
10 ye: 'Our Father, who art in heaven, thy name  
' be hallowed; thy reign come; thy will be done  
11 ' upon the earth, as it is in heaven: give us to-day  
12 ' our daily bread; forgive us our debts, as we for-  
13 ' give our debtors; and abandon us not to tempta-  
' tion, but preserve us from evil. [For thine is the  
' kingdom, and the power, and the glory for ever.

14 'Amen.'] For, if ye forgive others their trespasses,  
15 your heavenly Father will also forgive you : but if  
ye forgive not others their trespasses, neither will  
your Father forgive your trespasses.

16 Moreover, when ye fast, look not dismal, as the  
hypocrites, who disfigure their faces, that men  
may observe that they fast. Verily I say unto you,  
17 they have received their reward. But thou, when  
thou fastest, anoint thy head, and wash thy face ;  
18 that thy fasting may not appear to men, but to  
thy Father ; and thy Father, to whom, though he is  
unseen himself, nothing is secret, will recompense  
thee.

19 AMASS not for yourselves treasure upon the earth,  
where moths or rust may consume it, or thieves  
20 breaking in may steal it. But provide for your-  
selves treasure in heaven, where are neither moths  
nor rust to consume it, nor thieves to break in and  
21 steal it. For where your treasure is, your heart  
22 will also be. The lamp of the body is the eye. If,  
therefore, thine eye be sound, thy whole body will  
23 be enlightened ; but if thine eye be distempered,  
thy whole body will be dark. And if even the light  
which is in thee be darkness ; how great will the  
darkness be ?

24 A man cannot serve two masters ; for either he  
will hate one, and love the other ; or at least will  
attend one, and neglect the other. Ye cannot serve  
25 God and Mammon.\* Therefore I charge you ; be  
not anxious about your life, what ye shall eat, or  
what ye shall drink ; nor about your body, what  
ye shall wear. Is not life a greater gift than food ;  
26 and the body than raiment ? Observe the fowls of  
heaven. They neither sow nor reap. They have  
no store-house ; but your heavenly father feedeth  
them. Are not ye much more valuable than they ?  
27 Besides, which of you can by his anxiety prolong  
28 his life one hour ? And why are ye anxious about  
raiment ? Mark the lilies of the field. How do

\* Riches.

29 they grow ? They toil not : they spin not. Yet  
I affirm that even Solomon, in all his glory, was  
30 not equally adorned with one of these. If then  
God so array the herbage, which to-day is in the  
field, and to-morrow will be cast into the oven ;  
will he not much more array you, O ye distrust-  
31 ful ! Therefore say not anxiously, as the heathens  
do, What shall we eat ; or what shall we drink ;  
32 or wherewith shall we be clothed ? For your  
heavenly Father knoweth that ye need all these  
33 things. But seek first the kingdom of God and  
the righteousness required by him ; and all these  
34 things shall be superadded to you. Be not then  
anxious about the morrow ; the morrow will be  
anxious about itself. Sufficient for every day is its  
own trouble.

VII. JUDGE not that ye be not judged ; for as ye  
2 judge, ye shall be judged ; and with the measure  
3 wherewith ye give, ye shall receive. And why  
observest thou the mote in thy brother's eye, but  
4 art insensible of the thorn in thine own eye ? Or  
how darest thou say to thy brother, ' Let me take  
the mote out of thine eye ; ' thou who hast a thorn  
5 in thine own ? Hypocrite, first take the thorn  
out of thine own eye ; then thou wilt see to take  
the mote out of thy brother's eye.

6 Give not things holy to dogs, and cast not your  
pearls before swine, lest they trample them under  
foot, or turn upon you and tear you.

7 Ask, and ye shall obtain ; seek, and ye shall  
find ; knock, and the door shall be opened to  
8 you. For whosoever asketh, obtaineth ; whosoever  
seeketh, findeth ; and to every one who knocketh,  
9 the door is opened. Who amongst you, men, would  
10 give his son a stone, when he asketh bread ; or a  
11 serpent when he asketh a fish ? If ye then, though  
evil, can give good things to your children, how  
much more will your Father who is in heaven, give  
good things to them that ask him ?

12. Whatsoever ye would that others do to you, do



- ye also to them ; for this is the law and the prophets. Enter through the strait gate ; for wide is the gate of perdition, broad is the way leading thither ; and many are they who enter by it. But how strait is the gate of life ; how narrow the way leading thither ; and how few are they who find it !
- 15 Beware of false teachers, who come to you in the garb of sheep, while inwardly they are ravenous wolves. By their fruits ye shall discover them. Are grapes gathered from thorns ; or figs from thistles ? Every good tree yieldeth good fruit ; and every evil tree evil fruit. A good tree cannot yield evil fruit, nor an evil tree good fruit. Every tree which yieldeth not good fruit is felled, and turned into fuel. Wherefore, by their fruits ye shall discover them.
- 21 Not every one who saith unto me, Master, master, shall enter the kingdom of heaven ; but he that doth the will of my Father who is in heaven.
- 22 Many will say to me on that day, ' Master, master, have we not taught in thy name, and in thy name expelled demons ; and in thy name performed many miracles ? ' To whom I will declare, ' I never knew you. Depart from me ye who practise iniquity. '
- 24 Therefore, whosoever heareth these my precepts, and doth them, I will compare to a prudent man, who built his house upon the rock. For although the rain descended, and the rivers overflowed, and the winds blew and beat upon that house, it fell not, because it was founded upon the rock. But whosoever heareth these my precepts, and doth them not, shall be compared to a fool, who built his house upon the sand. For when the rain descended, and the rivers overflowed, and the winds blew, and dashed against that house, it fell, and great was its ruin.
- 28 WHEN Jesus had ended this discourse, the people were astonished at his manner of teaching ; for he taught as one who had authority, and not as the Scribes.

## SECTION IV.

*Several Miracles.*

- VIII. JESUS being come down from the mountain,  
2 followed by a great multitude, a leper came, who,  
prostrating himself before him, said, Sir, if thou  
3 wilt, thou canst cleanse me. Jesus stretched out  
his hand and touched him, saying, I will; be thou  
cleansed. Immediately he was cured of his leprosy.  
4 Then Jesus said to him, See thou tell nobody; but  
go, show thyself to the priest, and make the obla-  
tion prescribed by Moses, for notifying [the cure]  
to the people.
- 5 Having entered Capernaum, a centurion\* ac-  
6 costed him with this request, Sir, my man-servant  
lieth sick at home, exceedingly afflicted with a  
7 palsy. Jesus answered, I will go and cure him.  
8 The centurion replying, said, Sir, I have not de-  
served that thou shouldst come under my roof;  
only say the word, and my servant will be healed.  
9 For even I, who am under command myself, hav-  
ing soldiers under me, say to one, 'Go,' and he  
goeth; to another, 'Come,' and he cometh; and  
10 to my servant, 'Do this,' and he doth it. Jesus  
hearing this, was astonished, and said to those  
who followed, Verily, I say unto you, not even in  
11 Israel have I found so great faith. But I assure  
you, that many will come from the east and from  
the west, and will be placed at table with Abra-  
ham, and Isaac, and Jacob, in the kingdom of  
12 heaven, while the sons of the kingdom shall be  
thrust out into darkness, where will be weeping  
13 and gnashing of teeth. Then Jesus said to the  
centurion, Go home; be it to thee according to thy  
faith. That instant his servant was cured.
- 14 Then Jesus having entered Peter's house, saw  
15 his wife's mother lying sick of a fever: and having

\* A Roman officer, who had the command of a hundred soldiers.

touched her hand, the fever left her ; whereupon she arose and entertained him.

16 In the evening, they presented to him many demoniacs ; and he expelled the spirits with a word,  
17 and cured all the sick ; thus verifying the saying of the prophet Isaiah, " He hath himself carried off our infirmities and borne our distresses."

18 Jesus seeing himself crowded on all sides, gave  
19 orders to pass to the opposite shore. Meantime a Scribe accosted him, saying, Rabbi, I will follow  
20 thee whithersoever thou goest. Jesus answered, The foxes have caverns, and the birds of the air have places of shelter, but the Son of man hath not where to repose his head.

21 Another, one of his disciples, said to him, Master, permit me to go first, and bury my Father.  
22 Jesus answered, Follow me, and let the dead bury their dead.

23 THEN entering the bark, his disciples followed  
24 him. Soon after, there arose in the sea so great a tempest, that the bark was covered with the billows.  
25 But he being asleep, his disciples came and waked  
26 him, saying, Save us, Master, we perish. He answered, Why are ye timorous, O ye distrustful ? Then he arose, and having commanded the winds  
27 and the sea, a great calm ensued ; insomuch, that every one exclaimed with admiration, What personage is this, whom even the winds and the sea obey !

28 When he was come to the other side, into the country of the Gadarenes, there met him two demoniacs, issuing out of the monuments, so furious,  
29 that nobody durst pass that way. These instantly cried, saying, What hast thou to do with us, Jesus, Son of God ? Art thou come hither to torment us  
30 before the time ? Now there was feeding at some  
31 distance, a great herd of swine. And the fiends besought him saying, If thou expel us, permit us  
32 to go into the herd of swine. He answered, Go. And when they were cast out, they went into the swine ; on which the whole herd rushed down a

precipice into the sea, and perished in the waters.  
33 Then the herdsmen fled into the city, and reported every thing, and what had happened to the demoniacs. Presently the whole city went out to meet Jesus, and having seen him, entreated him to depart out of their territory.

IX. Then having gone aboard the bark, he repassed,  
2 and went to his own city; where they brought to him a paralytic, laid upon a bed. Jesus, perceiving their faith, said to the paralytic, Son, take  
3 courage; thy sins are forgiven thee. Whereupon some of the Scribes said within themselves, 'This  
4 man blasphemeth.' But Jesus knowing their sentiments, said, Why do ye harbour evil thoughts? which is easier; to say, 'Thy sins are forgiven;'  
5 or to say [with effect], 'Arise and walk?' But that ye may know that the Son of man hath power upon the earth to forgive sins, Arise (said he then to the  
6 paralytic), take up thy bed and go home. Accordingly he arose and went home. And the people saw and wondered, glorifying God, who had given such power to men.

9 As Jesus departed thence, he saw a man named Matthew, sitting at the toll-office; to whom he said, Follow me. And he arose and followed him.

10 Afterwards, Jesus, being at table in a house, many publicans and sinners came, and placed  
11 themselves with him and his disciples. Some Pharisees observing this, said to his disciples, Why doth your teacher eat with publicans and sinners?  
12 Jesus hearing them, answered, The whole need not a physician, but the sick. Go, therefore, and learn what this meaneth, "I require humanity, and not sacrifice;" for I came to call, not the  
13 righteous, but sinners [to repentance.]

14 Then John's disciples accosting him, said, We and the Pharisees often fast: why do thy disciples  
15 never fast? Jesus answered, Do the bride men mourn, while the bridegroom is with them? But the time will come when the bridegroom shall be

16 taken from them, and then they will fast. Nobody mendeth an old garment with undressed cloth; else the patch itself teareth the garment, and  
17 maketh a greater rent. Neither do people put new wine into old leathern bottles; otherwise the bottles burst: and thus, both the wine is spilt, and the bottles are rendered useless. But they put new wine into new bottles, and both are preserved.

18 While he was speaking, a ruler came, and prostrating himself, said, My daughter is by this time dead; but come, and lay thy hand upon her, and  
19 she will revive. And Jesus arose, and, as he followed him, with his disciples, a woman, who had been twelve years afflicted with a bloody issue,  
20 coming behind, touched the tuft of his mantle; for she said within herself, 'If I but touch his mantle,  
21 I shall recover.' Jesus turning about, saw her, and said, Daughter, take courage, thy faith hath cured thee. And the woman was well from that instant.

23 Being come into the ruler's house, and seeing the players on the flute, with the crowd making a  
24 bustle, he said to them, Withdraw, for the damsel is not dead, but asleep. And they derided him:  
25 But when the people were put out, he entered, and having taken her by the hand, the damsel arose.  
26 Now the fame of this action spread through all that country.

27 When Jesus departed thence, two blind men followed him, crying, Son of David, have pity upon  
28 us. Being come into the house, the blind men approached: and Jesus said to them, Do ye believe that I can do this? They answered, Yes, Master.  
29 Then he touched their eyes, saying, Be it unto you  
30 according to your faith. Immediately their eyes were opened. And Jesus strictly charging them,  
31 said, Take care that nobody know it. But being departed, they spread his fame through all that country.

32 They were scarcely gone, when a dumb demo-

- 33 niac was presented to him. The demon being expelled, the dumb spake, and the people wondered, saying, Nothing like this was ever seen in Israel.
- 34 But the Pharisees said, He expelleth the demons by the prince of the demons.

## SECTION V.

### *The Charge to the Apostles.*

- 35 THEN Jesus went through all the cities and villages, teaching in their synagogues, and proclaiming the glad tidings of the reign, and curing every disease and every malady among the people.
- 36 But when he saw the multitudes, he had compassion upon them, because they were scattered and
- 37 exposed, like a flock without a shepherd. Then he said to his disciples, The harvest is plentiful, but
- 38 the reapers are few: entreat, therefore, the Lord of the harvest, that he would send labourers to reap it.
- X. And having called to him his twelve disciples, he gave them power to expel unclean spirits, and to
- 2 cure diseases and maladies of every kind. Now these are the names of the twelve apostles.\* The first, Simon called Peter, and Andrew his brother, James, son of Zebedee, and John his brother,
- 3 Philip and Bartholomew, Thomas, and Matthew the publican, James, son of Alpheus, and Lebbeus,
- 4 surnamed Thaddeus, Simon the Canaanite, and
- 5 Judas Iscariot, he who betrayed him. These twelve Jesus commissioned, instructing them, and saying,
- Go not away to the Gentiles, nor enter a Sa-
- 6 maritan city: but go directly to the lost sheep of
- 7 the stock of Israel. And as ye go, proclaim, saying,
- 8 ing, 'The reign of heaven approacheth.' Heal the sick; cleanse lepers, expel demons; freely ye
- 9 have received, freely give. Put not gold, or silver,
- 10 or brass in your girdles; carry no scrip, no spare

\* Missionaries.

coats, shoes, or staves ; for the workman is worthy of his maintenance.

- 11 And whatever city or village ye enter, inquire  
12 what person of worth dwelleth there ; and abide  
13 with him until ye leave the place. When ye enter  
14 the house, salute the family. If the family be  
15 worthy, the peace ye wish them, shall come upon  
16 them : if they be not worthy, it shall rebound upon  
17 yourselves. Wheresoever they will not receive you,  
18 nor regard your words, in departing that house or  
19 city, shake the dust off your feet. Verily I say un-  
20 to you, the condition of Sodom and Gomorra shall  
21 be more tolerable on the day of judgment, than the  
22 condition of that city.
- 16 Behold ! I send you forth as sheep amidst wolves.  
17 Be therefore, prudent as the serpents, and harmless  
18 as the doves. But be upon your guard with men ;  
19 for they will deliver you to councils, and scourge  
20 you in their synagogues ; and ye shall be brought  
21 before governors and kings, on my account, to bear  
22 testimony to them, and to the Gentiles. But when  
23 they deliver you up, be not anxious how, or what  
24 ye shall speak ; for what ye should speak, shall be  
25 suggested to you in that moment. For it shall not  
26 be ye that shall speak ; but the Spirit of my Father  
27 who will speak by you. Then the brother will  
28 consign the brother to death ; and the father the  
29 child ; and children will arise against their parents,  
30 and procure their death. And for my name ye  
31 shall be hated universally. But the man who per-  
32 severeth to the end, shall be saved.
- 23 Therefore, when they persecute you in one city,  
24 flee to another ; for verily I say unto you, ye shall  
25 not have gone through the cities of Israel, ere the  
26 Son of man be come. A disciple is not above his  
27 teacher, nor a servant above his master. It is  
28 enough for the disciple to be as his teacher, and for  
29 the servant to be as his master. If they have cal-  
30 led the master of the house Beelzebub, how much  
31 more will they call his domestics ?

26 Therefore, fear them not; for there is nothing  
hidden that shall not be detected; nothing secret  
27 that shall not be known. What I tell you in the  
dark, publish in the light; and what is whispered  
28 in your ear, proclaim from the house-tops. And  
fear not them who kill the body, but cannot kill  
the soul; fear rather him who can destroy both  
29 soul and body in hell. Are not two sparrows sold  
for a penny? \* Yet neither of them falleth to the  
30 ground without the will of your Father. Nay, the  
31 very hairs of your head are all numbered. Fear  
not then, ye are much more valuable than many  
32 sparrows. Whosoever, therefore, shall acknow-  
ledge me before men, him will I also acknowledge  
33 before my Father who is in heaven. But whosoever  
shall disown me before men, him will I also dis-  
own before my Father who is in heaven.

34 Think not that I am come to bring peace to the  
earth. I came not to bring peace, but a sword.  
35 For I am come to make dissension betwixt father  
and son, betwixt mother and daughter, betwixt  
36 mother-in-law and daughter-in-law; so that a man's  
37 enemies will be found in his own family. He who  
loveth father or mother more than me, is not wor-  
thy of me. He who loveth son or daughter more  
38 than me, is not worthy of me. He who will not  
take his cross and follow me, is not worthy of me.  
39 He who preserveth his life, shall lose it: but he who  
loseth his life, on my account, shall preserve it.

40 He that receiveth you, receiveth me; and he  
that receiveth me, receiveth him who sent me.  
41 He that receiveth a prophet, because he is a prophet,  
shall obtain a prophet's reward; and he that re-  
ceiveth a righteous man, because he is a righteous  
42 man, shall obtain a righteous man's reward: and  
whosoever shall give any of these little ones, be-  
cause he is my disciple, were it but a cup of cold  
water to drink; verily I say unto you, he shall not  
lose his reward.

\* Assarion, value three farthings sterling.



XI. WHEN Jesus had made an end of instructing his twelve disciples, he departed thence to teach and give warning in the cities.

## SECTION VI.

### *The Character of the Times.*

2 NOW John having heard in prison of the works of the Messiah, sent two of his disciples, who asked him, Art thou he that cometh, or must we expect another? Jesus answering, said unto them, Go, and relate to John what ye have heard and seen. 5 The blind are made to see, the lame to walk, the deaf to hear; lepers are cleansed; the dead are 6 raised, and good news is brought to the poor: and happy is he to whom I shall not prove a stumbling-block.

7 When they were departed, Jesus said to the 8 people concerning John, What went ye out into the wilderness to behold? A reed shaken by the wind? But what went ye to see? A man effeminately dressed? It is kings' palaces [not deserts] 9 that such frequent. What then went ye to see? A prophet? Yea, I tell you, and something superior to a prophet: For this is he, concerning whom it is written, "Behold I send mine angel before 10 thee, who shall prepare thy way." Verily I say unto you, among those that are born of women, there hath not arisen a greater than John the Baptist. Yet the least in the reign of heaven shall be greater 12 than he. From the first appearing of John the Baptist until now, the kingdom of heaven is invaded, and invaders take possession by force. For 13 till John appeared, all the prophets and the law 14 were your instructors. And if ye will bear to be 15 told it, this is the Elijah that was to come. Whoever hath ears to hear, let him hear.

16 But to what shall I liken this generation? It is

like boys in the market-place, to whom their play-  
17 fellows complain, saying, 'We have played to you  
upon the pipe, but ye have not danced; we have  
sung mournful songs to you, but ye have not la-  
18 mented.' For John came abstaining from meat  
19 and drink, and they say, 'He hath a demon;' the  
Son of man came using meat and drink, and they  
say, 'He is a lover of banquets and wine, a com-  
panion of publicans and sinners.' But wisdom  
is justified by her children.

20 Then he began to reproach the cities wherein  
most of his miracles had been performed, because  
21 they repented not. Wo unto thee, Chorazin, wo  
unto thee, Bethsaida; for if the miracles which  
have been performed in you, had been performed  
in Tyre and Sidon, they had repented long ago in  
22 sackcloth and ashes. Know, therefore, that the  
condition of Tyre and Sidon, on the day of judge-  
23 ment, shall be more tolerable than yours. And  
thou Capernaum, which hast been exalted to hea-  
ven, shall be brought down to hades; for if the  
miracles which have been performed in thee, had  
been performed in Sodom, it had remained until  
24 now. Know, therefore, that the condition of So-  
dom, on the day of judgment, shall be more tole-  
rable than thine.

25 On that occasion Jesus said, I adore thee, O  
Father, Lord of heaven and earth; because thou  
hast hidden these things from sages and the learn-  
26 ed, thou hast revealed them to babes: Yes, Fa-  
27 ther, because such is thy pleasure. My Father  
hath imparted every thing to me; and none know-  
eth the Son, except the Father; neither knoweth  
any one the Father, except the Son, and he to  
28 whom the Son will reveal him. Come unto me  
all ye who toil and are burdened; and I will re-  
29 lieve you. Take my yoke upon you, and be taught  
by me; for I am meek and condescending: and  
30 you souls shall find relief. For my yoke is easy,  
and my burden is light.

XII. AT that time, as Jesus was walking through the corn on the Sabbath,\* his disciples, being hungry, began to pluck the ears of corn, and eat  
2 them. The Pharisees observing this, said to him. Lo ! thy disciples are doing what it is not lawful  
3 to do on the Sabbath. He answered, Have ye not read what David did, and his attendants when they  
4 were hungry ; how he entered the tabernacle of God, and ate the loaves of the presence, which it was not lawful for him or his attendants to eat,  
5 but solely for the priests ? Or have ye not learnt from the law that the priests in the temple violate the rest to be observed on Sabbaths, and are nevertheless blameless ? Now I affirm that something greater than the temple is here. But had ye known what this meaneth, " I require humanity and not sacrifice," ye would not have condemned the guiltless : For the son of man is master of the Sabbath.

9 Leaving that place, he went into their synagogue, and found a man there whose hand was blasted. They asked Jesus, with a design to accuse  
10 him, Is it lawful to heal on the Sabbath ? He answered, What man is there amongst you, who having one sheep, if it fall into a pit on the Sabbath,  
11 will not lay hold on it, and lift it out ? And doth not a man greatly excel a sheep ? It is lawful,  
12 therefore, to do good on the Sabbath. Then he said to the man, Stretch out thy hand. And as he stretched it out, it became sound like the other.  
13 But the Pharisees went out and concerted against Jesus to destroy him.

15 Jesus knowing this departed, and being followed  
16 by a vast multitude, healed all their sick, enjoining them not to discover him. Thus the word of  
17 the prophet Isaiah was verified ; " Behold my servant whom I have chosen, by beloved in whom my soul delighteth : I will cause my Spirit to abide upon him, and he shall give laws to the

\* With us Saturday ; or rather from Friday at sunset, to Saturday at sunset, for so the Jews reckoned.

19 nations; he will not contend, nor clamour, nor  
20 make his voice be heard in the streets. A bruised reed he will not break; and a dimly burning taper he will not quench, till he render his laws  
21 victorious. Nations also shall trust in his name."

22 Then was brought to him a demoniac dumb and blind; and he cured him, insomuch that he both  
23 spake and saw. And all the people said with  
24 amazement, Is this the son of David! But the Pharisees hearing them said, This man expelleth demons only by Beelzebub prince of the demons.  
25 But Jesus, knowing their surmises, said to them; By civil dissensions any kingdom may be desolated; and no city or family, where such dissensions  
26 are, can subsist. Now, if Satan expel Satan, his kingdom is torn by civil dissensions; how can it  
27 then subsist? Besides, if I expel demons by Beelzebub; by whom do your sons expel them? Where-  
28 fore they shall be your judges. But, if I expel demons by the Spirit of God, the reign of God hath  
29 overtaken you. For how can one enter the strong one's house, and plunder his goods, unless he first overpower the strong one? Then indeed he may  
30 plunder his house. He who is not for me, is against me: and he who gathereth not with me, scattereth.

31 Wherefore I say unto you, though every other sin and detraction in men is pardonable, their detraction from the Spirit is unpardonable: for whosoever shall inveigh against the Son of man may obtain pardon; but whosoever shall speak against the Holy Spirit, shall never be pardoned,  
33 either in the present state, or in the future. Either call the tree good, and its fruit good; or call the tree bad, and its fruit bad: for we distinguish the  
34 tree by the fruit. Offspring of vipers, how can ye that are evil speak good things, since it is out of the fulness of the heart that the mouth speaketh?  
35 The good man out of his good treasure produceth good things; the bad man out of his bad treasure  
36 produceth bad things. Be assured, however, that

- of every pernicious word which men shall utter, they shall give an account on the day of judgment.
- 37 For by thy words thou shalt be acquitted ; and by thy words thou shalt be condemned.
- 38 Then some of the Scribes and Pharisees interposed, saying, Rabbi, we desire to see a sign from thee. He answering, said unto them, An evil and adulterous race demandeth a sign ; but no sign shall be given them, save the sign of the prophet Jonah.
- 39
- 40 For as Jonah was three days and three nights in the stomach of the great fish, the Son of man will be three days and three nights in the bosom of the
- 41 earth. The Ninevites will stand up in the judgment against this race, and cause it to be condemned, because they repented when they were warned by Jonah ; and behold here something greater than
- 42 Jonah. The queen of the south country \* will arise in the judgment against this race, and cause it to be condemned ; because she came from the extremities of the earth to hear the wise discourses of Solomon ; and behold here something greater than Solomon.
- 43 An unclean spirit, when he is gone out of a man, wandereth over parched deserts in search of a resting-place. And not finding any, he saith, ‘ I will return to my house whence I came ;’ and being come, he findeth it empty, swept, and furnished.
- 44
- 45 Whereupon he goeth, and bringeth with him seven other spirits more wicked than himself ; and having entered, they dwell there ; and the last state of that man becometh worse than the first : thus will it also fare with this evil race.
- 46 While he discoursed to the people, his mother and brothers were without, desiring to speak with
- 47 him. And one said to him, Thy mother and thy brothers are without, desiring to speak with thee.
- 48 He answering, said to him that told him, Who is
- 49 my mother ? and who are my brothers ? Then stretching out his hand towards his disciples, he

\* In the Old Testament, *Sheba*.

50 said, Behold my mother and my brothers. For whosoever doth the will of my Father who is in heaven, is my brother, and sister, and mother.

## SECTION VII.

### *Parables.*

XIII. THE same day, Jesus having gone out of the  
2 house, sat by the sea-side; but so great a multitude  
flocked about him, that he went into a bark,  
and sat down there, while all the people stood on  
3 the shore. Then he discoursed to them of many  
things in parables.  
4 The sower, said he, went out to sow; and in  
sowing, some seeds fell by the way-side, and the  
5 birds came and picked them up: some fell on rocky  
ground where they had little earth: these sprang  
6 up the sooner, because the soil had no depth; but  
after the sun had beaten upon them, they were  
scorched, and having no root, withered away.  
7 Some fell among thorns, and the thorns grew up  
8 and choked them. Others fell into good ground,  
and yielded increase, some a hundred, some sixty,  
9 some thirty fold. Whoever hath ears to hear, let  
him hear.  
10 Then the disciples accosted him, saying, Why  
11 speakest thou to them in parables? He answering,  
said unto them, Because it is your privilege, and  
not theirs, to know the secrets of the reign of  
12 heaven. For to him that hath, more shall be given,  
and he shall abound; but from him that hath not,  
13 even that which he hath shall be taken. For this  
reason I speak to them in parables; because they  
seeing, see not; and hearing, hear not, nor regard;  
14 insomuch that this prophecy of Isaiah is fulfilled in  
them, "Ye may indeed listen, but will not under-  
15 stand; ye may look, but will not perceive. For  
this people's understanding is stupified, their ears

are deafened, and their eyes they have closed; lest seeing with their eyes, hearing with their ears, and apprehending with their understanding; they should repent, and I should reclaim them." But blessed are your eyes, because they see, and your ears, because they hear. For verily I say unto you, that many prophets and righteous men have desired to see the things which ye see, but have not seen them; and to hear the things which ye hear, but have not heard them.

Understand ye, therefore, the parable of the sower. When one heareth the doctrine of the reign, but mindeth it not, the evil one cometh, and snatcheth away that which was sown in his heart. This explaineth what fell by the way-side. That which fell on rocky ground, denoteth him who, hearing the word, receiveth it at first with pleasure; yet not having it rooted in his mind, retaineth it but a while; for when trouble or persecution cometh, because of the word, instantly he relapseth. That which fell among thorns, denoteth that hearer in whom worldly cares, and deceitful riches, stifle the word, and render it unfruitful. But that which fell into good soil, and bore fruit, some a hundred, some sixty, some thirty fold, denoteth him who not only heareth and mindeth, but obeyeth the word.

Another parable he proposed to them, saying, The kingdom of heaven may be compared to a field in which the proprietor had sown good grain: but while people were asleep, his enemy came, and sowed darnel among the wheat, and went off. When the blade was up, and putting forth the ear, then appeared also the darnel. And the servants came and said to their master, 'Sir, thou sowedst good grain in the field; whence, then, hath it darnel?' He answered, 'An enemy hath done this.' They said, 'Wilt thou, then, that we weed them out?' He replied, 'No; lest in weeding out the darnel, ye tear up also the wheat. Let both grow

together until the harvest ; and in the time of harvest, I will say to the reapers, First gather the darnel, and make them into bundles for burning ; then carry the wheat into my barn.'

31 Another similitude he proposed to them, saying,  
The kingdom of heaven is like a grain of mustard-  
32 seed, which a man set in his field ; for though it is  
the smallest of all seeds, it is, when grown, larger  
than any herb, and becometh a tree ; so that the  
birds of the air take shelter in its branches.

33 Another similitude he gave them : The kingdom of heaven is like leaven which a woman mingled in three measures of meal until the whole was leavened.

34 All these similitudes Jesus spoke to the people ;  
35 for he taught them only by similitudes ; herein  
verifying the words of the prophet : " I will discourse in parables ; I will utter things whereof all antiquity hath been silent."

36 Then Jesus, leaving the multitude, retired to the house, where his disciples accosted him, saying, Explain to us the parable of the darnel in the field.

37 Jesus answering, said unto them, He who sowed  
38 the good seed is the Son of Man. The field is the world : the good seed are the sons of the kingdom ;  
39 and the darnel are the sons of the evil one. The enemy who sowed them is the devil : the harvest is the conclusion of this state ; and the reapers are  
40 the angels. As, therefore, the darnel is gathered and burnt, so shall it be at the conclusion of this  
41 state. The Son of Man will send his angels, who shall gather out of his kingdom all seducers and iniquitous persons, and throw them into the burning  
42 furnace : weeping and gnashing of teeth shall  
43 be there. Then shall the righteous shine like the sun in the kingdom of their Father. Whoever hath ears to hear, let him hear.

44 Again, the kingdom of heaven is like treasure hid in a field, which, when a man hath discovered, he concealeth the discovery, and for joy thereof, selleth all that he hath, and buyeth that field.



45 Again, the kingdom of heaven is like a pearl  
extremely precious, which a merchant, who was in  
46 quest of fine pearls, having met with, sold all that  
he had, and purchased it.

47 Again, the kingdom of heaven is like a sweep-  
net cast into the sea, which incloseth fishes of  
48 every kind. When it is full, they draw it ashore,  
and gather the good into vessels, but throw the  
49 useless away. So shall it be at the conclusion of  
this state. The angels will come and sever the  
50 wicked from among the righteous, and throw them  
into the burning furnace. Weeping and gnashing  
of teeth shall be there.

51 Jesus said, Do ye understand all these things?  
52 They answered, Yes, Master. He added, Every  
scribe, therefore, instructed for the reign of heaven,  
is like a householder who bringeth out of his  
53 storehouse new things and old. And after he had  
finished these similitudes, he departed thence.

## SECTION VIII.

### *The People twice fed in the Desert.*

54 JESUS being come into his own country, taught  
the inhabitants in their synagogue: and they said,  
with astonishment, Whence hath this man this  
55 wisdom and this power of working miracles? Is  
not this the carpenter's son? Is not his mother  
called Mary? And do not his brothers, James, and  
56 Joses, and Simon, and Judas, and all his sisters  
live amongst us? Whence then hath HE all these  
57 things? Thus they were scandalized at him. But  
Jesus said to them, A prophet is nowhere disre-  
garded, except in his own country, and in his own  
58 family. And he did not many miracles there be-  
cause of their unbelief.

XIV. At that time Herod the tetrarch,\* hearing of

\* That is, governor of a fourth part.

2 the fame of Jesus, said to his servants, This is John the Baptist; he is raised from the dead; and therefore miracles are performed by him.

3 For Herod had caused John to be apprehended, imprisoned, and bound, on account of Herodias  
4 his brother Philip's wife; for John had said to him,  
5 It is not lawful for thee to have her. And Herod would have put him to death, but was afraid of  
6 the populace, who accounted him a prophet. But when Herod's birth-day was kept, the daughter of Herodias danced before the company, and pleased  
7 Herod so highly, that he swore he would grant her  
8 whatever she should ask. She being instigated by her mother, said, Give me here in a basin the  
9 head of John the Baptist. And the king was sorry; nevertheless, from a regard to his oath and his guests, he commanded that it should be given her.  
10 Accordingly, John was beheaded in the prison by  
11 his order. And his head was brought in a basin and presented to the damsel; and she carried it to  
12 her mother. After which his disciples went and fetched the body, and having buried it, came and told Jesus.

13 When Jesus heard this, he embarked privately, and retired into a desert place; whereof the people being informed, followed him by land out of the  
14 cities. Observing, as he landed, a great multitude, he had compassion upon them, and healed their sick.

15 Towards the evening his disciples accosted him, saying, This is a desert place, and the time is now past; dismiss the multitude, that they may go to  
16 the villages, and buy themselves victuals. Jesus  
17 answered, they need not go. Supply them yourselves. They said to him, We have here but five  
18 loaves and two fishes. He replied, Bring them  
19 hither to me. Then having commanded the people to lie down upon the grass, he took the five loaves and the two fishes, and looking towards heaven, blessed them; then breaking the loaves, he gave them to the disciples, and they distributed them

20 among the people. When all had partaken, and  
were satisfied, they carried off twelve baskets full  
21 of the fragments that remained. Now they that  
had eaten were about five thousand men, beside  
women and children.

22 Immediately Jesus obliged his disciples to em-  
bark and pass over before him, while he dismissed  
23 the multitude. Having dismissed the multitude,  
he retired by himself to a mountain to pray, and  
24 remained there alone till it was late. By that time  
the bark was half-way over, tossed by the waves,  
25 for the wind was contrary. In the fourth watch of  
the night, \* Jesus went to them, walking upon the  
26 sea. When the disciples saw him walking upon  
the sea, being terrified, they exclaimed, An appa-  
27 rition ! and cried out for fear. Jesus immediately  
spoke to them, saying, Take courage, it is I, be not  
28 afraid. Peter answering, said to him, If it be thou,  
Master, bid me come to thee upon the water. Je-  
29 sus said, Come. Then Peter getting out of the  
30 bark, walked upon the water towards Jesus. But  
finding the wind boisterous, he was frightened ;  
and beginning to sink, cried, Master, save me.  
31 Jesus instantly stretching out his hand, caught  
him, and said to him, Distrustful man, wherefore  
32 didst thou doubt ? When they had gone aboard,  
33 the wind ceased. Then those in the bark came,  
and prostrated themselves before him, saying,  
Thou art assuredly a Son of God.

34 Having passed over, they landed on the territory  
35 of Gennesaret ; † the inhabitants whereof know-  
ing him, sent through all that country, and brought  
36 to him all the diseased, who besought him to let  
them touch but a tuft of his mantle ; and as many  
as touched, were cured.

XV. Then some Scribes and Pharisees of Jerusalem  
2 addressed him, saying, Why do thy disciples trans-  
gress the tradition of the elders ? For they wash  
3 not their hands before meals. Jesus answering,

\* Between three and six in the morning.

† In the Old Testament, *Chinnereth*.

- said unto them, Why do ye yourselves, by your tradition, transgress the commandment of God?
- 4 For God hath commanded, saying, "Honour thy father and mother;" and, "Whosoever revileth father or mother shall be punished with death."
- 5 But ye affirm, If a man say to father or mother, 'I devote whatever of mine shall profit thee,' he
- 6 shall not afterwards honour, by his assistance, his father or his mother. Thus, by your tradition, ye
- 7 annul the commandment of God. Hypocrites, well do ye suit the character which Isaiah gave of
- 8 you, saying, "This people address me with their mouth, and honour me with their lips, though
- 9 their heart is estranged from me. But in vain they worship me, while they teach institutions merely human."
- 10 Then having called the multitude, he said to
- 11 them, Hear, and be instructed. It is not what goeth into the mouth which polluteth the man; but it is what proceedeth out of the mouth which pol-
- 12 luteth the man. Thereupon his disciples accosting him, said, Didst thou observe how the Pharisees, when they heard that saying, were scandaliz-
- 13 ed? He answered, Every plant which my heavenly Father hath not planted shall be extirpated.
- 14 Let them alone. They are blind leaders of the blind; and if the blind lead the blind, both will
- 15 fall into the ditch. Then Peter addressing him, said, Explain to us that saying. Jesus answered,
- 17 Are ye also still void of understanding? Do ye not yet apprehend, that whatever entereth the mouth, passeth into the belly, and is thrown out into the
- 18 sink? But that which proceedeth out of the mouth, issueth from the heart, and so polluteth the man.
- 19 For out of the heart proceed malicious contrivances, murders, adulteries, fornications, thefts,
- 20 false testimonies, calumnies. These are the things which pollute the man; but to eat with unwashen hands polluteth not the man.
- 21 THEN Jesus withdrew into the confines of Tyre

22 and Sidon ; and, behold ! a Canaanitish woman of  
these territories came to him, crying, Master, Son  
of David, have pity upon me ; my daughter is  
23 grievously afflicted by a demon. But he gave her  
no answer. Then his disciples interposed, and en-  
treated him, saying, Dismiss her, for she clamour-  
24 eth after us. He answering, said, My mission is  
25 only to the lost sheep of the stock of Israel. She,  
nevertheless, advanced, and prostrating herself be-  
26 fore him, said, O Master, help me ! He replied,  
It is not seemly to take the children's bread, and  
27 throw it to the dogs. True, Sir, returned she, yet  
even the dogs are allowed the crumbs which fall  
28 from their master's table. Then Jesus answering,  
said to her, O woman ! great is thy faith. Be it  
unto thee as thou desirest. And that instant her  
daughter was healed.

29 Jesus having left that place, came nigh the sea  
of Galilee, and repaired to a mountain, where he  
30 sat down : and great multitudes flocked to him,  
bringing with them the lame, the blind, the dumb,  
the cripple, and several others [in distress], whom  
31 they laid at his feet ; and he healed them : inso-  
much, that the people beheld, with admiration, the  
dumb speaking, the cripple sound, the lame walk-  
ing, and the blind seeing ; and they glorified the  
God of Israel.

32 Then Jesus called to him his disciples, and said,  
I have compassion on the multitude, because they  
have now attended me three days, and have no-  
thing to eat : I will not dismiss them fasting, lest  
33 their strength fail by the way. His disciples an-  
swered, Whence can we get bread enough in this  
34 solitude to satisfy such a crowd ? He asked them,  
How many loaves have ye ? They said, Seven,  
35 and a few small fishes. Then, commanding the  
36 people to lie down upon the ground, he took  
the seven loaves and the fishes, which, having  
given thanks, he divided, and gave to his dis-  
ciples, who distributed them among the people.

37 When all had partaken, and were satisfied, they carried off seven maunds full of the fragments that  
38 remained. Now they that had eaten were four thousand men, beside women and children.

39 Then having dismissed the multitude, he embark-  
XVI. ed, and sailed to the coast of Magdala. Thither some Pharisees and Sadducees repaired, who, to try him, desired that he would show them a sign  
2 in the sky. He answering, said to them, In the  
3 evening ye say, 'It will be fair weather, for the sky is red;' and in the morning, 'There will be a storm to-day, for the sky is red and lowering.'  
Ye can judge aright of the appearance of the sky,  
4 but cannot discern the signs of the times. An evil and adulterous race demandeth a sign, but no sign shall be given them, save the sign of the Prophet Jonah. Then leaving them, he departed.

5 Now his disciples, before they came over, had  
6 forgotten to bring loaves with them. Jesus said to them, Take heed, and beware of the leaven of the  
7 Pharisees and of the Sadducees. Whereupon they said, reasoning among themselves, This is because  
8 we have brought no loaves with us. Jesus perceiving it, said to them, Why do ye reason amongst yourselves, O ye distrustful? That I speak thus,  
9 because ye have brought no loaves? Have ye no reflection? Or do ye not remember the five loaves among the five thousand, and how many baskets ye  
10 filled with the fragments; nor the seven loaves among the four thousand, and how many maunds  
11 ye filled? How is it that ye do not understand that I spake not concerning bread, when I bade you beware of the leaven of the Pharisees and of  
12 the Sadducees? Then they understood that he cautioned them not against the leaven which the Pharisees and the Sadducees used in bread, but against their doctrines.

## SECTION IX.

*The Transfiguration.*

13 AS Jesus was going to the district of Cesarea  
Philippi, he asked his disciples, saying, Who do  
men say that the Son of Man is? They answered,  
14 Some say, 'John the Baptist,' others, 'Elijah,'  
15 others, 'Jeremiah, or one of the Prophets.' But  
who, returned he, say ye that I am? Simon Peter  
16 answering, said, Thou art the Messiah, the Son of  
17 the living God. Jesus replying, said to him, Happy  
art thou Simon Barjona; \* for flesh and blood  
hath not revealed this to thee, but my Father who  
18 is in heaven. I tell thee likewise, Thou art named  
Rock; † and on this rock I will build my  
church, over which the gates of hades shall not  
19 prevail. Moreover I will give thee the keys of  
the kingdom of heaven: whatever thou shalt bind  
upon the earth, shall be bound in heaven; and  
whatever thou shalt loose upon the earth, shall be  
20 loosed in heaven. Then he forbade his disciples  
to tell any man that he is the Messiah.

21 From that time Jesus began to discover to his  
disciples, that he must go to Jerusalem, and there  
suffer much from the elders, and the chief priests,  
and the scribes, and be killed, and that he must  
22 be raised the third day. On which Peter, taking  
him aside, reproved him, saying, God forbid, Mas-  
23 ter: this shall not befall thee. But he turning, said  
to Peter, Get thee hence, adversary, thou art an  
obstacle in my way, for thou relishest not the  
things of God, but the things of men.

24 Then said Jesus to his disciples, If any man  
will come under my guidance, let him renounce  
25 himself, and take up his cross and follow me. For,  
whosoever would save his life, shall lose it; and  
whosoever will lose his life for my sake, shall find

\* Syr. son of Jonas. † So Peter in Greek, and Cephias in Syr. signifies.

26 it. What is a man profited, if he should gain the whole world, with the forfeit of his life? or what  
27 will a man not give in ransom for his life? For the Son of Man, vested with his Father's glory, shall come hereafter with his angels, and recom-  
28 pense every one according to his actions. Verily I say unto you, Some of those who are present, shall not taste death, until they see the Son of Man enter upon his reign.

XVII. AFTER six days Jesus took Peter, and James, and John brother of James, apart to the  
2 top of a high mountain, and was transfigured in their presence. His face shone as the sun; and  
3 his raiment became white as the light. And presently appeared to them Moses and Elijah conversing with him. Peter upon this addressing  
4 Jesus, said, Master, it is good for us to stay here; let us make here, if thou wilt, three booths, one for thee, and one for Moses, and one for Elijah.  
5 While he was speaking, behold! a bright cloud covered them, and out of the cloud came a voice which said, This is my beloved Son in whom I de-  
6 light, hear him. The disciples hearing this, fell  
7 upon their faces, and were greatly frightened. But Jesus came and touched them, saying, Arise; be  
8 not afraid. Then lifting up their eyes, they saw none but Jesus.

9 As they went down from the mountain, Jesus commanded them, saying, Tell nobody what ye have seen, until the Son of Man be risen from the  
10 dead. Then the disciples asked him, saying, Why  
11 say the Scribes that Elijah must come first? Jesus answering, said to them, To consummate the  
12 whole, Elijah indeed must come first. But I tell you, Elijah is come already, though they did not acknowledge him, but have treated him as they pleased. Thus they will treat the Son of Man also.  
13 Then the disciples understood that he spake concerning John the Baptist.

14 When they were come to the multitude, a man



15 came to him, who kneeling, said, Sir, have pity on my son; for he is grievously distressed with lunacy; often he falleth into the fire, and often  
 16 into the water, and I presented him to thy disci-  
 17 ples; but they could not cure him. Jesus answering, said, O unbelieving and perverse race! How long shall I be with you? How long shall I suffer  
 18 you? Bring him hither to me. Then Jesus rebuked the demon, and he came out: and the lad was instantly cured.

19 Hereupon the disciples came to him privately,  
 20 saying, Why could not we expel this demon? Jesus answered, Because of your unbelief; for verily I say unto you, if ye had faith, though but as a grain of mustard seed, ye might say to this mountain, Remove to yonder place, and it would remove:  
 21 yea nothing would be impossible to you. This kind, however, is not dispossessed, unless by prayer and fasting.

22 While they remained in Galilee, Jesus said to them, The Son of Man is to be delivered up to men  
 23 who will kill him: but the third day he shall be raised again. And they were grieved exceedingly.

24 When they were come to Capernaum, the collectors came and asked Peter, Doth not your  
 25 teacher pay the didrachma? \* He said, Yes. Being come into the house, before he spoke, Jesus said to him, What is thy opinion, Simon? From whom do the kings of the earth exact tribute or custom? From their own sons, or from others? Peter answered,  
 26 From others. Jesus replied, The sons  
 27 then are exempted. Nevertheless, lest we should give them offence, go to the sea and throw a line, draw out the first fish that is hooked, and, having opened its mouth, thou shalt find a stater, † take that and give it them for me and thee.

XVIII. At that time the disciples came to Jesus en-  
 2 quiring, Who shall be the greatest in the reign of heaven? Jesus calling to him a child, placed him

\* About 1s. 3d. sterling.

† Value, *half a crown*.

- 3 in the midst of them, and said, Verily I say unto you, unless ye be changed, and become as children,  
4 ye shall never enter the kingdom of heaven. Whosoever, therefore, shall become humble like this child, shall be the greatest in the reign of heaven.  
5 Nay, whosoever receiveth one such child, in my  
6 name, receiveth me; but whosoever shall insnare any of these little ones who believe in me, it were better for him that an upper mill-stone were hanged about his neck, and that he were sunk in the ocean.
- 7 Woe unto the world because of snares; snares indeed there must be; nevertheless, woe to the insnarer. Wherefore, if thy hand or thy foot insnare thee, cut it off and throw it away; it is better for thee to enter lame or maimed into life, than having two hands or two feet to be cast into the  
9 everlasting fire. And if thine eye insnare thee, pluck it out, and throw it away; it is better for thee to enter one-eyed into life, than having two  
10 eyes to be cast into hell-fire. Beware of contemning any of these little ones; for I assure you that in heaven their angels continually behold the face  
11 of my heavenly Father: and the Son of Man is  
12 come to recover the lost. What think ye? If a man have a hundred sheep, and one of them have strayed, will he not leave the ninety-nine upon the  
13 mountains, and go in quest of the stray? And if he happen to find it, verily I say unto you, he deriveth greater joy from it than from the ninety-  
14 nine which went not astray. Thus it is not the will of your Father in heaven that any of these little ones should be lost.
- 15 Wherefore, if thy brother trespass against thee, go and expostulate with him, when thou and he are alone together. If he hear thee, thou hast  
16 gained thy brother: but if he will not hear, take one or two along with thee, that by the testimony of two or three witnesses every thing may be as-  
17 certained. If he despise them, acquaint the congregation with it; and if he despise the congrega-

tion also, let him be to thee as a pagan or a publican. Verily I say unto you; whatsoever ye shall bind upon the earth, shall be bound in heaven; and whatsoever ye shall loose upon the earth, shall be loosed in heaven.

Again I say unto you, whatever two of you upon the earth shall agree to ask, shall be granted them by my Father who is in heaven. For wheresoever two or three are assembled in my name, I am in the midst of them.

Then Peter approaching, said to him, Master, if my brother repeatedly trespass against me; how often must I forgive him? Must I seven times? Jesus answered, I say unto thee, Not seven times, but seventy times seven times.

In this the administration of heaven resembleth that of a king, who determined to settle accounts with his servants. Having begun to reckon, one was brought who owed him ten thousand talents.\* But that servant not having wherewith to pay; his master, to obtain payment, commanded that he and his wife and children, and all that he had, should be sold. Then the servant throwing himself prostrate before his master, cried, 'Have patience with me, my lord, and I will pay the whole.' And his master had compassion upon him, and dismissed him, remitting the debt. But this servant, as he went out, meeting one of his fellow-servants, who owed him a hundred denarii,† seized him by the throat, saying, 'Pay me what thou owest.' His fellow-servant threw himself at his feet, and besought him, saying, 'Have patience with me, and I will pay thee.' And he would not, but instantly caused him to be imprisoned, until he should discharge the debt. His fellow-servants seeing this, were deeply affected, and went, and informed their master of all that had passed. Then his master, having given orders to call him, said to him, 'Thou wicked servant: all that debt I forgave thee, be-

\* Above three millions sterling.

† About three guineas.

33 cause thou besoughtest me. Oughtest not thou to  
have shown such pity to thy fellow-servant, as I  
34 showed to thee?' So his master, being provoked,  
delivered him to the jailors, to remain in their hands,  
35 until he should clear the debt. Thus will my celestial Father treat every one of you who forgiveth not from his heart the faults of his brother.

## SECTION X.

### *The Rich Man's Application.*

XIX. WHEN Jesus had ended his discourse, he left Galilee, and came into the confines of Judea upon  
2 the Jordan, whither great multitudes followed him, and he healed their sick.  
3 Then some Pharisees came to him, and trying him, asked, Can a man lawfully, upon every pre-  
4 tence, divorce his wife? He answered, Have ye not read that at the beginning, when the Creator made man, he formed a male and a female, and  
5 said, "For this cause a man shall leave father and mother, and adhere to his wife, and they two shall  
6 be one flesh." Wherefore they are no longer two, but one flesh. What then God had conjoined, let  
7 not man separate. They replied, Why then did Moses command to give a writing of divorcement,  
8 and dismiss her? He answered, Moses indeed, because of your untractable disposition, permitted  
you to divorce your wives, but it was not so from  
9 the beginning. Therefore I say unto you, Whoever divorceth his wife, except for whoredom, and  
marrieth another, committeth adultery: and whoever marrieth the woman divorced, committeth  
10 adultery. His disciples said to him, If such be the condition of the husband, it is better to live un-  
11 married. He answered, They alone are capable of  
12 living thus, on whom the power is conferred. For some are eunuchs from their birth; others have been

- made eunuchs by men ; and others, for the sake of the kingdom of heaven, have made themselves eunuchs. Let him act this part who can act it.
- 13 Then children were presented to him, that he might lay his hands upon them, and pray [for them] ; but the disciples reproved [those who
- 14 brought] them. Jesus said, Let the children alone, and hinder them not from coming unto me ; for of
- 15 such is the kingdom of heaven. And having laid his hands on them, he departed thence.
- 16 Afterwards, one approaching, said to him, Good Teacher, what good must I do to obtain eternal life ? He answered, Why callest thou me good ?
- 17 God alone is good. If thou wouldst enter into that
- 18 life, keep the commandments. He said unto him, Which ? Jesus answered, " Thou shalt not commit murder. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not give false
- 19 testimony. Honour thy father and mother : and
- 20 love thy neighbour as thyself." The young man replied, All these I have observed from my child-
- 21 hood, Wherein am I still deficient ? Jesus answered, If thou wouldst be perfect, go sell thy estate, and give the price to the poor, and thou shalt have treasure in heaven ; then come and
- 22 follow me. The young man hearing this, went away sorrowful, for he had great possessions.
- 23 Whereupon Jesus said to his disciples, Verily I say unto you, it is difficult for a rich man to enter
- 24 the kingdom of heaven : I say further, it is easier for a camel to pass through the eye of a needle, than for a rich man to enter the kingdom of God.
- 25 His disciples, who heard this with amazement, said,
- 26 Who can be saved ? Jesus, looking at them, answered, With men this is impossible, but with God every thing is possible.
- 27 Then Peter replying, said, As for us, we have forsaken all, and followed thee, what then shall be
- 28 our reward ? Jesus answered, Verily I say unto you, that at the renovation, when the Son of Man

shall be seated on his glorious throne, ye, my followers, sitting also upon twelve thrones, shall  
 29 judge the twelve tribes of Israel. And whosoever shall have forsaken, on my account, houses, or brothers, or sisters, or father, or mother, or wife, or children, or lands, shall receive a hundred-fold, and inherit eternal life.

30 But many shall be first that are last, and last  
 XX. that are first. For the administration of heaven will resemble the conduct of a householder, who went out early in the morning to hire labourers for  
 2 his vineyard. Having agreed with some for a denarius\* a day, he sent them into his vineyard.  
 3 About the third hour† he went out, and seeing others unemployed in the market-place, said to  
 4 them, Go ye likewise into my vineyard, and I will give you what is reasonable. Accordingly they  
 5 went. Again, about the sixth hour,‡ and about  
 6 the ninth,§ he went out and did the same. Lastly, about the eleventh hour,|| he went out, and finding others unemployed, said to them, ‘Why stand  
 7 ye all the day here doing nothing?’ They answered, ‘Because nobody hath hired us.’ He said to them, ‘Go ye also into my vineyard, and ye shall  
 8 receive what is reasonable.’ When it was night, the proprietor of the vineyard said to his steward, ‘Call the labourers, and pay them their wages, beginning with the last, and ending with the first.’  
 9 Then they who had been hired at the eleventh hour  
 10 came, and received each a denarius. When the first came, they imagined they should get more;  
 11 but they got only a denarius a piece. Upon receiving it, they murmured against the householder,  
 12 saying, ‘These last have worked but one hour; yet thou hast made them equal to us who have  
 13 borne the burden and the heat of the day.’ He answering, said to one of them, ‘Friend, I do thee no injury. Didst thou not agree with me for a  
 14 denarius? Take what is thine, and depart. It is

\* About sevenpence halfpenny.  
 § Three o'clock afternoon.

† Nine o'clock morning. ‡ Noon.  
 || Five o'clock afternoon.

my will to give to this last as much as to thee.  
15 And may not I do what I will with mine own?  
16 Is thine eye evil, because I am good?' Thus the last shall be first, and the first last; for there are many called, but few chosen.

## SECTION XI.

### *The Entry into Jerusalem.*

- 17 WHEN Jesus was on the road to Jerusalem, he took the twelve disciples aside, and said to them,  
18 We are now going to Jerusalem, where the Son of Man shall be delivered to the chief priests and  
19 the scribes, who will condemn him to die, and consign him to the Gentiles, to be mocked, and scourged, and crucified: but the third day he shall rise again.
- 20 Then the mother of Zebedee's children came to him with her sons, and, prostrating herself, entreated he would grant the request she had to  
21 make. He said to her, What wouldst thou? She answered, That, in thy reign, one of these my two sons may sit on thy right hand, the other at thy  
22 left. Jesus replying, said, Ye know not what ye ask. Can ye drink such a cup as I must drink; or undergo an immersion like that which I must  
23 undergo? They said unto him, We can. He answered, Ye shall indeed drink such a cup, and undergo an immersion like that which I must undergo. But to sit at my right hand and at my left I cannot give, unless to those for whom it is prepared by my Father.
- 24 The ten hearing this were full of indignation against the two brothers; but Jesus calling them to  
25 him, said, Ye know that the princes of the nations domineer over them, and the great exercise their  
26 authority upon them. It must not be so amongst you: on the contrary, whosoever would become

27 great amongst you, let him be your servant; and  
whosoever would be chief amongst you, let him be  
28 your slave: even as the Son of Man came not to  
be served, but to serve, and to give his life a ran-  
som for many.

29 As they left Jericho, followed by a great multi-  
30 tude, two blind men, who sat by the way-side,  
hearing that Jesus passed by, cried, saying, Master,  
31 Son of David, have pity upon us. The multi-  
tude charged them to be silent; but they cried the  
louder, saying, Master, Son of David, have pity  
32 upon us. Then Jesus stooping called them, and  
33 said, What do ye want me to do for you? They  
34 answered, Sir, to make us see. Jesus had com-  
passion, and touched their eyes. Immediately they  
received sight, and followed him.

XXI. When they were nigh Jerusalem, being come  
to Bethphage, near the mount of Olives, Jesus sent  
2 two of his disciples, saying, Go to the village op-  
posite to you, where you will find an ass tied, and  
her colt with her; loose them and bring them  
3 hither. If any man say aught unto you, say,  
'The Master wanteth them,' and he will send them  
4 directly. Now all this was done that the words of  
5 the Prophet may be fulfilled, "Say to the daugh-  
ter of Zion, Behold thy King cometh to thee low-  
ly, riding on an ass, even the colt of a labouring  
6 beast." Accordingly the disciples went, and hav-  
ing done as Jesus had commanded them, brought  
7 the ass and the colt, and covering them with their  
8 mantles, made him ride. Now the greater part  
spread their mantles in the way; others lopped  
branches off the trees, and strewed them in the  
9 way, while the crowd that went before and that  
followed, shouted, saying, Hosanna \* to the Son  
of David; blessed be he that cometh in the name  
of the Lord.† Hosanna in the highest heaven.  
10 When he entered Jerusalem, the whole city was in  
11 an uproar, every body asking, Who is this? The

\* *Save now I pray.*

† In Heb. *Jehovah.*



crowd answered, It is Jesus the Prophet of Nazareth in Galilee.

12 Then Jesus went into the temple of God, and drove thence all who sold and who bought in the temple, and overturned the tables of the money-changers, and the stalls of those who sold doves, 13 and said to them, It is written, "My house shall be called a house of prayer, and ye have made it a 14 den of robbers." Then the blind and the lame 15 came to him in the temple, and he healed them. But the chief priests and the scribes, seeing the wonders which he performed, and the boys crying in the temple, Hosanna to the Son of David, said to 16 him with indignation, Hearest thou what these say? Jesus answered, Yes. Have ye never read, "From the mouth of infants and sucklings thou 17 hast procured praise." Thereupon leaving them he went out of the city to Bethany, where he remained that night.

18 Returning to the city in the morning he was 19 hungry, and seeing a single fig-tree by the road, he went to it; but finding only leaves on it, said, Let no fruit grow on thee henceforward. And the 20 fig-tree withered forthwith. When the disciples saw it, they said with astonishment, How soon is 21 the fig-tree withered! Jesus answered, Verily I say unto you, if ye have an unshaken faith, ye may not only do as much as is done to the fig-tree, but even if ye should say to this mountain, 'Be 22 lifted and thrown into the sea,' it shall be done. Moreover ye shall obtain whatsoever ye shall with faith pray for.

23 Being come into the temple, the chief priests and the elders of the people came near, as he was teaching, and said, By what authority dost thou these 24 things? and who empowered thee? Jesus answering, said to them, I also have a question to propose, which if ye answer me, I will tell you by 25 what authority I do these things. Whence had John authority to baptize? From heaven; or from

men? Then they reasoned thus within themselves,  
'If we say, From heaven, he will retort, Why  
26 then did ye not believe him? And if we say,  
From men, we dread the multitude, amongst  
whom John is universally accounted a prophet.'  
27 They therefore answered him, We cannot tell.  
Jesus replied, Neither tell I you by what authority  
I do these things.

28 But what think ye of this? A man had two sons,  
and addressing his elder son, said, 'Son, go work  
29 to-day in my vineyard.' He answered, 'I will  
30 not,' but afterwards repented and went. Then  
addressing the younger, he bade him likewise.  
He answered, 'Immediately, Sir,' but went not.  
31 Now, which of the two obeyed his father? They  
said, The first. Jesus replied, Verily I say unto  
you, even the publicans and the harlots show you  
32 the way into the kingdom of God. For John came  
to you in the way of sanctity, and ye believed him  
not; but the publicans and harlots believed him:  
yet ye who saw this, did not afterwards repent and  
believe him.

33 Hear another parable: A certain landlord plant-  
ed a vineyard, and hedged it round, and digged a  
wine-press in it, and built a tower; and having  
34 farmed it out, went abroad. When the vintage  
approached, he sent his servants to the husband-  
35 men, to receive the fruits. But they seized his  
servants, beat one, drove away with stones another,  
36 and killed another. Again, he sent other servants  
more respectable; but they received the same  
37 treatment. Finally, he sent his son to them; for  
38 he said, 'They will reverence my son.' But when  
the husbandmen saw the son, they said among  
themselves, 'This is the heir, come, let us kill  
39 him, and keep possession of his inheritance.' Then  
they seized him, thrust him out of the vineyard,  
40 and killed him. When, therefore, the proprietor  
of the vineyard cometh, what will he do to those  
41 husbandmen? They answered, He will put those

wretches to a wretched death, and will let the vineyard to others who will render him the fruits in the season.

42 Jesus replied, did ye never read in the Scriptures, "A stone which the builders rejected, is made the head of the corner. This the Lord \* hath effected, and we behold it with admiration."

43 Know, therefore, that the kingdom of God shall be taken from you, and given to a nation who will  
44 produce the fruits thereof. For whosoever shall fall on this stone, shall be bruised; but on whomsoever it shall fall, it will crush him to pieces.

45 The chief priests and the Pharisees hearing his  
46 parables, perceived that he spoke of them; but though they wished to lay hold on him, they were afraid of the populace, who reckoned him a prophet.

XXII. Jesus continuing to discourse to them in parables, said, The administration of heaven resembleth the conduct of a king, who having made a  
3 marriage-feast for his son, sent his servants, to call them who had been invited; but they would not  
4 come. Then he sent other servants, saying, 'Tell those who are invited, I have prepared my feast, my bullocks and fatlings are slain, and all is ready,  
5 come to the marriage.' But they turned away with indifference, one to his farm, another to his  
6 merchandise. And the rest seizing his servants,  
7 abused and killed them. When the king heard this, being enraged, he sent his soldiers, destroy-  
8 ed those murderers, and burnt their city. Then he said to his servants, 'The entertainment is ready; but they who were invited were not worthy:  
9 go, therefore, into the public road, and all that ye  
10 find, invite to the marriage.' Accordingly they went into the highways, and assembled all that they found, good and bad, so that the hall was  
11 furnished with guests. When the king came in to see the guests, observing one who had not on a  
12 wedding-garment, he said to him, 'Friend, how

\* *Jehovah.*

camest thou hither without a wedding-garment ?'

- 13 And he was speechless. Then the king said to the attendants, ' Bind him hand and foot, and thrust him out into darkness, where will be weeping and  
14 gnashing of teeth ;' for there are many called, but few chosen.

## SECTION XII.

### *The Character of the Pharisees.*

- 15 THEN the Pharisees retired, and having consulted how they might entrap him in his words,  
16 sent to him some of their disciples, and some Herodians,\* who being instructed by them, said, Rabbi, we know that thou art sincere, and faithfully teachest the way of God, without any partiality, for thou respectest not the person of men.  
17 Tell us, therefore, thy opinion : Is it lawful to give  
18 tribute to Cæsar, or not ? Jesus perceiving their malice, said, Dissemblers, why would ye entangle  
19 me ? Show me the tribute money. And they  
20 reached him a denarius.† He asked them, Whose image and inscription is this ? They answered,  
21 Cæsar's. He replied, Render, then, to Cæsar that which is Cæsar's, and to God that which is God's.  
22 And admiring his answer, they left him and went away.  
23 The same day came Sadducees to him, who say  
24 that there is no future life, and thus addressed him, Rabbi, Moses hath said, ' If one die, and have no children, his brother shall marry his widow, and  
25 raise issue to the deceased.' Now there lived among us seven brothers ; the eldest married and died without issue, leaving his wife to his brother.  
26 Thus also the second, and the third, and so to the  
27 seventh. Last of all the woman died also. Now, at the resurrection, whose wife shall she be of the

\* *Partizans of Herod.*      † A Roman coin, value sevenpence halfpenny.

29 seven; for they all married her? Jesus answering,  
said unto them, Ye err, not knowing the Scriptures,  
30 nor the power of God; for in that state, they  
neither marry, nor give in marriage; they resem-  
31 ble God's heavenly messengers. But as to the re-  
vival of the dead, have ye not read what God de-  
32 clared to you, saying, "I am the God of Abra-  
ham, and the God of Isaac, and the God of Ja-  
cob." God is not a God of the dead, but of the  
33 living. Now the people who heard this were  
amazed at his doctrine.

34 Meantime, the Pharisees hearing that he had si-  
35 lenced the Sadducees, flocked about him. Then  
one of them, a lawyer, trying him, proposed this  
36 question, Rabbi, which is the greatest command-  
37 ment in the law? Jesus answered, "Thou shalt  
love the Lord \* thy God with all thy heart, and  
38 with all thy soul, and with all thy mind." This is  
the first and greatest commandment. The second  
is like it, "Thou shalt love thy neighbour as thy-  
40 self." On these two commandments the whole  
law and the prophets depend.

41 While the Pharisees were assembled, Jesus ask-  
42 ed them, saying, What think ye of the Messiah?  
Whose Son should he be? They answered, Da-  
43 vid's. He replied, How then doth David, speak-  
44 ing by inspiration, call him his Lord? "The  
Lord," † saith he, "said to my Lord, Sit at my  
right hand, until I make thy foes thy footstool."  
45 If the Messiah were David's Son, would David  
46 call him his Lord? To this none of them could  
answer: and from that day nobody presumed to  
try him with questions.

XXIII. Then Jesus addressed the people and his dis-  
2 ciples, saying, The Scribes and the Pharisees sit  
3 in Moses' chair; therefore observe and do whatso-  
ever they enjoin you; nevertheless follow not their  
4 example; for they say, and do not. Heavy and  
intolerable burdens they prepare for other men's

\* Jehovah.

† Jehovah.

- shoulders, burdens which they themselves will not  
5 put a finger to. But whatever they do, they do to  
be observed by men. For this they wear broader  
phylacteries\* than others, and larger tufts on  
6 their mantles; and affect the uppermost places at  
entertainments, and the principal seats in the syna-  
7 gogues, and to be saluted in public places; and to  
hear men addressing them, cry, 'Rabbi, Rabbi.'  
8 But as for you, assume not the title of Rabbi; for  
9 ye have only one teacher, the Messiah: and style  
no man upon the earth your father, for he alone  
is your Father who is in heaven; and all ye are  
10 brethren. Neither assume the title of leaders, for  
11 ye have only one leader, the Messiah. The great-  
est of you, on the contrary, shall be your servant;  
12 for whosoever will exalt himself, shall be humbled;  
and whosoever will humble himself, shall be exalted.  
13 But woe unto you, Scribes and Pharisees, hypoc-  
rites, because you shut up the kingdom of heaven  
against men; and will neither enter yourselves,  
nor permit others that would, to enter.  
14 Woe unto you, Scribes and Pharisees, hypocrites,  
because ye devour the families of widows; nay,  
and use long prayers for a disguise. This will but  
aggravate your punishment.  
15 Woe unto you, Scribes and Pharisees, hypocrites,  
because ye traverse sea and land to make one pro-  
selyte;† and when he is gained, ye make him a  
son of hell doubly more than yourselves.  
16 Woe unto you, blind guides, who say, 'To swear  
by the temple bindeth not, but to swear by the  
17 gold of the temple is binding.' Foolish and blind!  
which is more sacred, the gold, or the temple that  
18 consecrateth the gold? and, 'To swear by the altar  
bindeth not; but to swear by the offering that is  
19 upon it is binding.' Foolish and blind! which is  
more sacred, the offering, or the altar that conse-  
20 crateth the offering? Whoever, therefore, swear-  
eth by that altar, sweareth by it, and by every

\* Scraps of parchment, containing sentences of the law.

† A convert to Judaism.

21 thing thereon. And whoever sweareth by the temple, sweareth by it, and by Him who dwelleth  
22 therein; and whoever sweareth by heaven, swear-eth by the throne of God, and by Him who sitteth thereon.

23 Woe unto you, Scribes and Pharisees, hypocrites, because ye pay the tithe of mint, dill, and cummin, and omit the more important articles of the law, justice, humanity, and fidelity. These ye ought to have practised, without omitting those.  
24 Blind guides! who strain your liquor, to avoid swallowing a gnat; yet swallow a camel.

25 Woe unto you, Scribes and Pharisees, hypocrites, because ye cleanse the outside of those cups and platters, which within are laden with rapine and  
26 iniquity. Blind Pharisee, begin with cleansing the inside of the cup, and of the platter, if ye would make even the outside clean.

27 Woe unto you, Scribes and Pharisees, hypocrites, because ye resemble whitened sepulchres, which without indeed are beautiful, but within are full of  
28 corruption, and of dead men's bones. Thus ye also outwardly appear righteous to men; but are inwardly fraught with subtilty and injustice.

29 Woe unto you, Scribes and Pharisees, hypocrites, because ye build the sepulchres of the prophets,  
30 and adorn the monuments of the righteous, and say, 'Had we lived in the days of our fathers, we would not have been their accomplices in the  
31 slaughter of the prophets.' Thus ye testify against yourselves, that ye are the sons of those who murdered the prophets. Fill ye up then the measure  
32 of your fathers. Ah! serpents! offspring of vipers! How can ye escape the punishment of hell?

34 Therefore, I send you prophets, and wise men, and scribes. Some of them ye will kill and crucify; others ye will scourge in your synagogues,  
35 and banish from city to city; so that all the innocent blood shed upon the earth shall be charged upon you, from the blood of the righteous Abel to

the blood of Zechariah son of Barachiah, whom ye  
36 slew between the altar and the sanctuary. Verily  
I say unto you, all shall be charged upon this generation.

37 O Jerusalem, Jerusalem ! that killest the prophets, and stonest them whom God sendeth to thee ; how often would I have gathered thy children together, as a hen gathereth her chickens under her  
38 wings ! but ye would not. Quickly shall your habitation be transformed into a desert : for know  
39 that ye shall not henceforth see me, until ye say, ' Blessed be he who cometh in the name of the Lord.'

### SECTION XIII.

#### *The Prophecy on Mount Olivet.*

XXIV. AS Jesus walked out of the temple, his disciples came and made him observe the buildings of  
2 it. Jesus said to them, All this ye see ; verily I say unto you, one stone shall not be left here upon another. All shall be razed.

3 As he sat upon the mount of Olives, his disciples accosted him privately, saying, Tell us, when will this happen ? and what will be the sign of thy coming, and of the conclusion of this state ? Jesus answering, said to them, Take heed that no man seduce you : for many will assume my character,  
5 saying, ' I am the Messiah,' and will seduce many.  
6 Nay, ye shall hear of wars and rumours of wars ; but take care that ye be not alarmed : for all these things must happen ; but the end is not yet.

7 For nation will arise against nation ; and kingdom against kingdom ; and there shall be famines and pestilences and earthquakes in sundry places.  
8 Yet these are but the prelude of woes. For they will consign you to torments and to death, and ye

• Jehovah.



10 shall be hated by all nations on my account. Then  
many will be ensnared, and will betray their fel-  
11 lows, and hate them. And many false prophets  
12 will arise, who will seduce many. And because  
vice will abound, the love of the greater number  
13 will cool. But the man who persevereth to the  
14 end shall be saved. And this good tidings of the  
reign shall be published through all the world, for  
the information of all nations. And then shall  
come the end.

15 When, therefore, ye shall see, on holy ground,  
the desolating abomination foretold by the Prophet  
16 Daniel, (Reader, attend!) then let those in Judea  
17 flee to the mountains; let not him who shall be  
upon the house-top, come down to carry things out  
18 of his house; and let not him who shall be in the  
19 field return to take his mantle. But woe unto the  
women with child, and unto them that give suck in  
20 those days. Pray therefore that your flight happen  
21 not in the winter, nor on the Sabbath; because  
there shall be then so great tribulation, as hath not  
been since the beginning of the world until now,  
22 nor shall be ever after. For if the time were pro-  
tracted, no soul could survive; but for the sake of  
the elect, the time shall be short.

23 If any shall say to you then, 'Lo! the Messiah  
24 is here, or he is there,' believe it not: for false  
Messiahs and false prophets will arise, who will  
perform great wonders and prodigies, so as to  
25 seduce, if possible, the elect themselves. Re-  
26 member I have warned you. Wherefore, if they  
cry, 'He is in the desert,' go not out; 'he is in  
27 the closet,' believe it not. For the coming of the  
Son of Man shall be like the lightning, which  
breaking forth from the east, shineth even unto the  
28 west. For wheresoever the carcase is, the eagles  
will be gathered together.

29 Immediately after those days of affliction, the  
sun shall be darkened, and the moon shall with-  
hold her light; and the stars shall fall from hea-

ven, and the heavenly powers shall be shaken.

30 Then shall appear the sign of the Son of Man in heaven; and all the tribes of the land shall mourn, when they shall see the Son of Man coming on the clouds of heaven with great majesty and power.

31 And he will send his messengers with a loud-sounding trumpet, who shall assemble his elect from the four quarters of the earth, from one extremity of the world to the other.

32 Learn now a similitude from the fig-tree. When its branches become tender, and put forth leaves,

33 ye know that summer is nigh. In like manner, when ye shall see all these things; know that he is

34 near, even at the door. Verily I say unto you, this generation shall not pass until all these things

35 happen. Heaven and earth shall fail; but my

36 words shall never fail. But of that day and that hour knoweth none but my Father, no not the heavenly messengers.

37 Now that which happened in Noah's time, will

38 also happen at the coming of the Son of Man. For as in the days before the flood, even to that day that Noah entered the ark, they were eating and

39 drinking and marrying, and suspected nothing, until the flood came and swept them all away; so shall it also be at the coming of the Son of Man.

40 Two men shall be in the field; one shall be taken,

41 and one shall escape. Two women shall be grinding at the mill; one shall be taken, and one shall escape.

42 Watch, therefore, since ye know not at what

43 hour your Master will come. Ye are sure that if the householder knew at what time of the night the thief would come, he would watch, and not suffer

44 him to break into his house. Be ye therefore always prepared; because the Son of Man will come at an hour when ye are not expecting him.

45 Who now is the discreet and faithful servant, whom his master hath set over his household, to

46 dispense to them regularly their allowance? Happy

that servant, if his master, at his return, shall  
47 find him so employed. Verily I say unto you, he  
will entrust him with the management of all his  
48 estate. But as to the vicious servant, who shall  
say within himself, 'My master deferreth his re-  
49 turn,' and shall beat his fellow-servants, and feast  
50 and carouse with drunkards; the master of that  
servant will come on a day when he is not expect-  
51 ing him, and at an hour he is not apprized of, and  
having discarded him, will assign him his portion  
with the perfidious. Weeping and gnashing of  
teeth shall be there.

XXV. Then may the kingdom of heaven be compar-  
ed to ten virgins, who went out with their lamps  
2 to meet the bridegroom. Of these, five were pru-  
3 dent, and five foolish. The foolish took their  
4 lamps, but carried no oil with them. But the pru-  
dent, beside their lamps, carried oil in their vessels.  
5 While the bridegroom tarried, they all became  
6 drowsy and fell asleep. And at midnight a cry  
was raised: 'The bridegroom is coming, go out  
7 and meet him.' Then all the virgins arose and  
8 trimmed their lamps. And the foolish said to the  
prudent, 'Give us of your oil; for our lamps are  
9 going out.' But the prudent answered, saying,  
'Lest there be not enough for us and you; go  
rather to them who sell, and buy for yourselves.'  
10 While they went to buy, the bridegroom came,  
and those who were ready, went in with him to  
11 the marriage, and the door was shut. Afterwards  
came also the other virgins, saying, 'Master, mas-  
12 ter, open unto us.' He answered, 'Verily I say  
13 unto you, I know you not.' Watch, therefore, be-  
cause ye know neither the day nor the hour.  
14 For the Son of Man is like one who, intending  
to travel, called his servants, and committed to  
15 them his stock; to one he gave five talents,\* to  
another two, and to another one; to each accord-  
ing to his respective ability, and immediately set

\* A talent thought to be equal to £187 10s. sterling.

16 out. Then he who had received the five talents,  
went and traded with them, and gained other five.  
17 Likewise he who had received two, gained other  
18 two. Whereas he who had received but one,  
dug a hole in the ground, and hid his master's  
19 money. After a long time, their master returned  
20 and reckoned with them. Then he who had received the five talents, came and presented other five, saying, 'Sir, thou deliveredst to me five talents : here they are, and other five which I have  
21 gained.' His master answered, 'Well done, good and faithful servant, thou hast been faithful in a small matter, I will give thee a more important  
22 trust. Partake thou in thy master's joy.' He also who had received the two talents advancing, said, 'Sir, thou deliveredst to me two talents : here they are, and other two which I have gained.'  
23 His master answered, 'Well done, good and faithful servant, thou hast been faithful in a small matter, I will give thee a more important trust. Partake thou in thy master's joy.' Then came he also  
24 who had received the single talent, and said, 'Sir, I know that thou art a severe man, reaping where thou hast not sown, and gathering where thou hast  
25 not scattered ; being therefore afraid, I hid thy talent under ground ; but now I restore thee  
26 thine own.' His master answering, said unto him, 'Malignant and slothful servant, didst thou know that I reap where I have not sown, and gather  
27 where I have not scattered ? Shouldst thou not, then, have given my money to the bankers, that, at my return, I might have received it with interest ? Take from him, therefore, the talent, and  
28 give it to him who hath ten : for to every one that hath, more shall be given, and he shall abound ; but from him that hath not, even that which he  
29 hath shall be taken. And thrust out this unprofitable servant into darkness, where shall be weeping and gnashing of teeth.'  
30  
31 Now when the Son of Man shall come in his

glory, accompanied by all the holy angels, and  
32 shall be seated upon his glorious throne; then shall  
all the nations be assembled before him; and out  
of them he will separate the good from the bad, as  
a shepherd separateth the sheep from the goats.  
33 The sheep he will set at his right hand, and the  
goats at his left.

34 Then will the King say to those at his right  
hand, 'Come, ye blessed of my Father, inherit  
the kingdom prepared for you from the formation  
of the world; for I was hungry, and ye gave me  
35 food; I was thirsty, and ye gave me drink; I was  
a stranger, and ye lodged me; I was naked, and  
36 ye clothed me; I was sick, and ye assisted me; I  
37 I was in prison, and ye visited me.' Then the  
righteous will answer him, saying, 'Lord, when  
did we see thee hungry, and fed thee; or thirsty,  
38 and gave thee drink? When did we see thee a  
stranger, and lodged thee; or naked, and clothed  
39 thee? When did we see thee sick, or in prison,  
40 and visited thee?' The King will reply to them,  
'Verily I say unto you, that inasmuch as ye have  
done this to any the least of these my brethren,  
ye have done it unto me.'

41 Then he will say to those at his left hand, 'De-  
part from me, ye cursed, into the eternal fire, pre-  
42 pared for the devil and his angels; for I was  
43 hungry, but ye gave me no food; I was thirsty,  
but ye gave me no drink; I was a stranger, but  
ye did not lodge me; naked, but ye did not clothe  
me; sick, and in prison, but ye did not mind me.'  
44 Then they also will answer, saying, 'Lord, when  
did we see thee hungry, or thirsty, or a stran-  
ger, or naked, or sick, or in prison, and did not  
assist thee?' Then he will reply to them, saying,  
45 'Verily I say unto you, that inasmuch as ye did  
it not to any the least of these, ye did it not to me.'  
And these shall go to eternal punishment, but the  
46 righteous into eternal life.

## SECTION XIV.

*The Last Supper.*

XXVI. JESUS having ended this discourse, said to  
2 his disciples, Ye know that two days hence cometh  
the passover. Then the Son of Man shall be de-  
3 livered up to be crucified. About this time the  
chief priests and the Scribes, and the elders of the  
people, were convened in the palace of Caiaphas  
4 the high priest, where they consulted how they  
5 might take Jesus by surprise and kill him. They  
said, however, Not during the festival, lest there  
be a commotion among the people.

6 Now Jesus being in Bethany, in the house of  
7 Simon [formerly] a leper, a woman came to him  
with an alabaster box of balsam, very precious,  
8 which she poured on his head, while he was at table.  
His disciples observing it, said with indignation,  
9 Why this profusion? This balsam might have been  
sold for a great price, and the money given to  
10 the poor. Jesus knowing it, said to them, Why  
trouble ye the woman? She hath done me a good  
11 office. For ye have the poor always amongst you,  
12 but me ye have not always. For it is to embalm  
me that she hath poured this balsam upon my body.  
13 Verily I say unto you, In what part soever of the  
world the gospel shall be preached, what this woman  
hath now done shall be mentioned to her honour.

14 Then one of the twelve, named Judas Iscariot,  
15 went to the chief priests, and said, What will ye  
16 give me, and I will deliver him to you? And they  
weighed him thirty shekels,\* and from that time  
he watched an opportunity to deliver him up.

17 Now on the first day of unleavened bread, the  
disciples came to Jesus, saying, Where shall we  
18 prepare for thee the paschal supper? He answered,  
Go into the city to such a man, and tell him,

\* About £3 15s. sterling.

- ‘ The teacher saith, My time is near, I must celebrate the passover at thy house with my disciples.’
- 19 And the disciples did as they were ordered, and prepared the passover.
- 20 In the evening he placed himself at table with
- 21 the twelve; and while they were eating he said, Verily I say unto you, that one of you will deliver
- 22 me up. And they were extremely sorrowful, and began every one of them to say, Master, is it I?
- 23 He answering, said, The man, whose hand is in
- 24 the dish with mine, is he who betrayeth me. The Son of Man departeth in the manner foretold in Scripture concerning him; but woe unto that man by whom the Son of Man is betrayed; it had been
- 25 better for that man never to have been born. Then Judas, who betrayed him, said also, Rabbi, is it I? Jesus answered, It is.
- 26 As they were eating, Jesus took the loaf, and having given thanks, broke it, and gave it to the disciples, and said, Take eat, this is my body.
- 27 Then he took the cup, and having given thanks, gave it to them, saying, Drink hereof all of you;
- 28 for this is my blood, the blood of the new covenant, shed for many, for the remission of sins. I assure you that I will not henceforth drink of the product of the vine, until the day when I shall drink it new with you in my Father’s kingdom.
- 30 And after the hymn, they went out to the Mount of Olives.
- 31 Then Jesus said to them, This night I shall prove a stumbling stone to you all; for it is written, “ I will smite the shepherd, and the flock will
- 32 disperse.” But after I am raised again, I will go
- 33 before you into Galilee. Peter, thereupon, said to him, Though thou shouldst prove a stumbling stone to them all; I never will be made to stumble.
- 34 Jesus answered, Verily I say unto thee, that this very night, before the cock crow, thou wilt thrice
- 35 disown me. Peter replied, Although I should die with thee, I never will disown thee. And all the disciples said the same.

- 36 Then Jesus went with them to a place called  
37 Gethsemane, and said to his disciples, Stay here,  
38 while I go yonder and pray. And he took with  
39 him Peter, and the two sons of Zebedee; and  
40 being oppressed with grief, said to them, My soul  
41 is overwhelmed with a deadly anguish; abide here,  
42 and watch with me. And going a little before, he  
43 threw himself on his face, and praying, said, My  
44 Father remove this cup from me, if it be possible;  
45 nevertheless, not as I would, but as thou wilt.  
46 And he returned to his disciples, and finding them  
47 asleep, said to Peter, Is it so then, that ye could  
48 not keep awake with me a single hour? Watch  
49 and pray, that ye be not overcome by temptation;  
50 the spirit indeed is willing, but the flesh is weak.  
51 A second time he withdrew, and prayed, saying,  
52 O my Father, if there be no exemption for me; if  
53 I must drink this cup, thy will be done. Upon  
54 his return, he again found them sleeping, for their  
55 eyes were overpowered. Again, leaving them, he  
56 went and prayed the third time, using the same  
57 words. Then he came back to his disciples, and  
58 said to them, Sleep on now, and take your rest:  
59 behold the hour approacheth, when the Son of  
60 Man must be delivered into the hands of sinners.  
61 Arise, let us be going; lo! he who betrayeth me  
62 is at hand.
- 47 Before he had done speaking, Judas, one of the  
48 twelve, appeared with a great multitude, armed  
49 with swords and clubs, and sent by the chief  
50 priests and elders of the people. Now the betrayer  
51 had given them a sign, saying, The man whom I  
52 shall kiss is he, secure him. And coming directly  
53 to Jesus, he said, Hail Rabbi, and kissed him.  
54 Jesus answered, Friend, for what purpose comest  
55 thou? Then they advanced, and laying hands on  
56 Jesus seized him. Upon this one of Jesus' com-  
57 pany laying his hand upon his sword, drew it; and  
58 striking the servant of the high priest, cut off his  
59 ear. Jesus said to him, Sheathe thy sword; for



whoever hath recourse to the sword, shall fall by  
53 the sword. Thinkest thou that I cannot presently  
invoke my Father, who would send to my relief  
54 more than twelve legions of angels? \* But in that  
case, how should the Scriptures be accomplished,  
55 which declare that these things must be? Then,  
turning to the multitude, he said, Do ye come with  
swords and clubs to apprehend me, like people in  
pursuit of a robber? I sat daily amongst you,  
teaching in the temple, and ye did not arrest me.  
56 But all this hath happened, that the writings of  
the Prophets might be fulfilled. Then all the dis-  
ciples forsook him and fled.

## SECTION XV.

*The Crucifixion.*

57 NOW they who had apprehended Jesus, brought  
him to Caiaphas the high priest, with whom the  
58 Scribes and elders were assembled. But Peter fol-  
lowed him at a distance, to the court of the high  
priest's house, and having gone in, sat with the  
officers to see the issue.

59 Meantime the chief priests and the elders, and  
the whole Sanhedrim, sought out false evidence  
against Jesus, upon which they might condemn  
60 him to die. But though many false witnesses ap-  
peared, they found it not. At length came two  
61 false witnesses, who charged him with saying, 'I  
can demolish the temple of God, and rebuild it in  
62 three days.' Then the high priest, rising, said to  
him, Answerest thou nothing to what these men  
63 testify against thee? Jesus remaining silent, he  
added, On the part of the living God, I adjure  
thee to tell us, whether thou be the Messiah, the  
64 Son of God. Jesus answered him, It is as thou  
sayest: nay, be assured that hereafter ye shall see

\* A Roman legion consisted of 6000 men; sometimes more, sometimes fewer.

the Son of Man sitting at the right hand of the Almighty, and coming on the clouds of heaven.

65 Then the high priest, rending his clothes, said, He hath uttered blasphemy. What further need have we of witnesses, now that ye have heard him  
66 blaspheme? What think ye? They answered, He  
67 deserveth to die. Then they spat in his face. Some gave him blows on the head, and others struck  
68 him on the cheeks, and said, Divine to us, Messiah, who it was that smote thee.

69 Now Peter was sitting without in the court, and a maid servant came to him, and said, Thou also  
70 wast with Jesus the Galilean. But he denied before them all, saying, I know nothing of the matter. And as he went out into the porch, another  
71 maid observing him, said to them, This man too was there with Jesus the Nazarene. Again, he  
72 denied, swearing that he knew him not. Soon after some of the bystanders said to Peter, Thou  
73 art certainly one of them, for thy speech discovereth thee. Whereupon, with execrations and  
74 oaths, he asserted that he did not know him; and  
75 immediately the cock crew. Then Peter remembered the word which Jesus had said to him, "Before the cock crow, thou wilt thrice disown me." And he went out and wept bitterly.

XXVII. WHEN it was morning, all the chief priests and the elders of the people having consulted against Jesus, how they might procure his death,  
2 conducted him bound to Pontius Pilate the procurator, to whom they consigned him.

3 Then Judas who had betrayed him, finding that he was condemned, repented; and returning the thirty shekels to the chief priests and the elders,  
4 said, I have sinned, in that I have betrayed the innocent. They answered, What is that to us?  
5 see thou to that. After which, having thrown down the money in the temple, he went away and  
6 strangled himself. The chief priests taking the money, said, It is not lawful to put it into the

sacred treasury, because it is the price of blood.  
7 But after deliberating, they bought with it the  
potter's field, to be a burying place for strangers;  
8 for which reason that field is to this day called the  
9 field of blood. Then was the word of Jeremiah  
the Prophet verified, "The thirty shekels, the price  
at which he was valued, I took, as the Lord\* ap-  
10 pointed me, from the sons of Israel, who gave  
them for the potter's field."  
11 Now Jesus appeared before the procurator, who  
questioned him, saying, Thou art the King of the  
12 Jews? He answered, Thou sayest right. But  
when he was arraigned by the chief priests and the  
13 elders, he made no reply. Then Pilate said to him,  
Hearest thou not of how many crimes they accuse  
14 thee? But he answered not one word, which sur-  
prised the procurator exceedingly.  
15 Now the procurator was wont to release, at the  
festival, any one of the prisoners whom the multi-  
16 tude demanded. And they had then a famous pri-  
17 soner named Barabbas. Therefore, when they  
were assembled, Pilate said to them, Whom shall  
I release to you? Barabbas, or Jesus who is called  
18 Messiah?—(For he perceived that, through envy,  
19 they had delivered him up; besides, while he was  
sitting on the tribunal, his wife sent him this mes-  
sage, 'Have thou nothing to do with that innocent  
person; for, to-day, I have suffered much, in a  
20 dream, on his account.')

But the chief priests and  
the elders instigated the populace to demand Ba-  
21 rabbas, and cause Jesus to be executed. There-  
fore, when the procurator asked which of the two  
he should release, they all answered, Barabbas.  
22 Pilate replied, What then shall I do with Jesus,  
whom they call Messiah? They all answered, Let  
23 him be crucified. The procurator said, Why?  
what evil hath he done? But they cried the louder,  
24 saying, Let him be crucified. Pilate perceiving  
that he was so far from prevailing, that they grew

\* Jehovah.

G 2

more tumultuous, took water, and washed his hands before the multitude, saying, I am guiltless of the blood of this innocent person. See ye to it.

25 And all the people answering, said, His blood be  
26 upon us, and upon our children. Then he released Barabbas to them, and having caused Jesus to be scourged, delivered him up to be crucified.

27 After this the procurator's soldiers took Jesus into the pretorium,\* where they gathered around  
28 him all the band. And having stripped him, they  
29 robed him in a scarlet cloak, and crowned him with a wreath of thorns, and put a rod in his right hand, and kneeling before him in mockery, cried, Hail  
30 King of the Jews. And spitting upon him, they took the rod, and struck him with it on the head.  
31 When they had mocked him, they disrobed him again, and having put his own raiment on him, led him away to crucify him.

32 As they went out of the city, they met one Simon a Cyrenian, whom they constrained to carry  
33 the cross; and being arrived at a place called Golgotha, which signifies a place of skulls, they gave  
34 him to drink vinegar, mixed with wormwood,  
35 which, having tasted it, he would not drink. After they had nailed him to the cross, they parted his garments by lot; [thus verifying the words of the Prophet, "They shared my mantle among them,  
36 and cast lots for my vesture."] And having sat  
37 down there, they guarded him. And over his head they placed this inscription, denoting the cause of his death: THIS IS JESUS THE KING OF  
38 THE JEWS. Two robbers also were crucified with him, one at his right hand, and the other at his left.

39 Meanwhile the passengers reviled him, shaking  
40 their heads, and saying, Thou who demolishest the temple, and rebuildest it in three days; if thou be  
41 God's Son, come down from the cross. The chief priests also, with the scribes, the elders, and the

\* The governor's palace, or hall of audience.

42 Pharisees, deriding him, said, He saved others ;  
cannot he save himself ? If he be king of Israel,  
let him now descend from the cross, and we will  
43 believe him. He trusted in God. Let God deliver him now, if he regard him ; for he called himself  
44 God's Son. The robbers too, his fellow-sufferers, upbraided him in the same manner.

45 Now from the sixth \* hour to the ninth, † the  
46 whole land was in darkness. About the ninth ‡  
hour, Jesus cried aloud, saying, Eli, eli, lama sabachthani ! that is, " My God, my God, why hast  
47 thou forsaken me ? " Some of the bystanders, hearing  
48 this, said, He called Elijah. Instantly one of them ran, fetched a sponge, and soaked it in vinegar, and having fastened it to a stick, presented it  
49 to him to drink. The rest said, Forbear, we shall  
50 see whether Elijah will come to save him. Jesus having again cried with a loud voice, resigned his spirit.

51 And behold the vail of the temple was rent in two from top to bottom, the earth trembled, and  
52 the rocks split. Graves also burst open, and after his resurrection, the bodies of several saints who  
53 slept were raised, came out of the graves, went in-  
54 to the holy city, and were seen by many. Now the centurion, and they who with him guarded Jesus, observing the earthquake, and what passed, were exceedingly terrified, and said, This was certainly the Son of God.

55 Several women also were there, looking on at a distance, who had followed Jesus from Galilee, assisting him with their service. Among them were  
56 Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's sons.

\* Twelve o'clock, noon.

† Three, afternoon.

‡ Three, afternoon.

## SECTION XVI.

*The Resurrection.*

57 IN the evening, a rich Arimathean named Jo-  
 58 seph, who was himself a disciple of Jesus, went to  
 Pilate and begged the body of Jesus. Pilate hav-  
 59 ing given orders to deliver it to Joseph; he took  
 60 the body, wrapped it in clean linen, and deposited  
 it in his own monument, which he had newly caus-  
 ed to be hewn in the rock; and having rolled a  
 61 great stone to the entrance, he went away. Now  
 Mary Magdalene, and the other Mary were there,  
 sitting over against the sepulchre.

62 On the morrow, being the day after the prepa-  
 ration,\* the chief priests and the Pharisees repair-  
 63 ed in a body to Pilate, and said, My lord, we re-  
 member that this impostor when alive, said, "With-  
 64 in three days I shall be raised." Command, there-  
 fore, that the sepulchre be guarded for three days,  
 lest his disciples come by night and steal him, and  
 say to the people, 'He is raised from the dead;'  
 for this last imposture would prove worse than the  
 65 first. Pilate answered, Ye have a guard, make  
 66 the sepulchre as secure as ye can. Accordingly  
 they went and secured it, sealing the stone, and  
 posting guards:

XXVIII. SABBATH† being over, and the first  
 day‡ of the week beginning to dawn, Mary Mag-  
 dalene and the other Mary went to visit the se-  
 2 pulchre. Now there had been a great earthquake;  
 for a messenger of the Lord had descended from  
 heaven, who having rolled the stone from the en-  
 3 trance, sat upon it. His countenance was like  
 4 lightning, and his apparel white as snow. Seeing  
 him the guards quaked with terror, and became as  
 5 dead men. But the angel said to the women, Fear

\* The Preparation is our Friday. † With us Saturday.

‡ With us Sunday.

- not ye; for I know that ye seek Jesus who was crucified. He is not here; for he is risen as he foretold. Come see the place where the Lord lay.
- 7 And go quickly, say to his disciples, 'He is risen from the dead; behold he goeth before you to Galilee, where ye shall see him.' Take notice: I have told you.
- 8 Instantly they went out from the monument with fear and great joy, and ran to inform his disciples.
- 9 When they were gone, Jesus himself met them, saying, Rejoice. Upon which they prostrated themselves before him, and embraced his feet.
- 10 Then Jesus said to them, Be not afraid: go, tell my brethren to repair to Galilee, and there they shall see me.
- 11 They were no sooner gone than some of the guard went into the city, and informed the chief priests
- 12 of all that had happened. These, after meeting and consulting with the elders, gave a large sum
- 13 to the soldiers, with this injunction, Say, 'His disciples came by night and stole him while we
- 14 were asleep.' And, if this come to the procurator's ears, we will appease him and indemnify you.
- 15 So they took the money, and acted agreeably to their instructions. Accordingly this report is current among the Jews to this day.
- 16 Now the eleven disciples went to Galilee, to the mountain whither Jesus had appointed them to re-
- 17 pair. When they saw him, they threw themselves
- 18 prostrate before him; yet some doubted. Jesus came near, and said to them, All authority is given
- 19 to me in heaven and upon the earth; go, therefore, convert all the nations, baptizing them in the name of the Father and of the Son, and of the Holy
- 20 Ghost; teaching them to observe all the things which I have commanded you: and, behold! I am with you always, even to the conclusion of this state. Amen.

THE  
GOSPEL  
BY  
M A R K.

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SECTION I.

*The Entrance on the Ministry.*

1. THE beginning of the Gospel of Jesus Christ son of God.
- 2 As it is written in the Prophets, "Behold I send mine angel before thee, who shall prepare thy way:" "The voice of one proclaiming in the wilderness, Prepare a way for the Lord,\* make for him a straight passage:" thus came John baptizing in the wilderness, and publishing the baptism of reformation for the remission of sins. And all the country of Judea, and the inhabitants of Jerusalem resorted to him, and were baptized by him in the river Jordan, confessing their sins. Now John's clothing was of camel's hair, tied round his waist with a leathern girdle: and he lived upon locusts and wild honey. And he proclaimed, saying, One mightier than I cometh after me, whose shoe-latchet I am unworthy to stoop down and untie.
- 8 I indeed have baptized you in water; but he will baptize you in the Holy Spirit.
- 9 At that time Jesus came from Nazareth of Galilee, and was baptized by John in Jordan. As soon as he arose out of the water, he saw the sky part asunder, and the Spirit descend upon him like a

\* Jehovah.



- 11 dove. And a voice was heard from heaven, which said, Thou art my beloved Son in whom I delight.
- 12 Immediately after this the Spirit conveyed him  
13 into the wilderness: and he continued there in the wilderness forty days tempted by Satan;\* and was among the wild beasts; and the angels ministered to him.
- 14 But after John's imprisonment, Jesus went into Galilee, proclaiming the good tidings of the reign of  
15 God. The time, said he, is accomplished, the reign of God approacheth; reform, and believe the good tidings.
- 16 Then walking by the sea of Galilee, he saw Simon, and Andrew, Simon's brother, casting a drag  
17 into the sea, for they were fishers. Jesus said to them, Come with me, and I will make you be-  
18 come fishers of men. Immediately they left their  
19 nets and followed him. Passing on a little, and seeing James, son of Zebedee, with John his brother,  
20 who were mending their nets in a bark; he immediately called them: whereupon leaving their father Zebedee in the bark with the hired servants, they accompanied him.
- 21 And they went to Capernaum; and on the Sabbath, he repaired directly to the synagogue, and  
22 instructed the people, who were astonished at his manner of teaching; for he taught as one having authority, and not as the Scribes.
- 23 Now there was in their synagogue a man possessed with an unclean spirit, who cried out, Ah!  
24 Jesus of Nazareth, what hast thou to do with us? Art thou come to destroy us? I know who thou  
25 art, the holy one of God. Jesus rebuking him,  
26 said, Be silent, and come out of him. Then the unclean spirit threw him into convulsions, and  
27 raising loud cries, came out of him; at which they were all so amazed, that they asked one another, What meaneth this? What new teaching is this? for he commandeth with authority even the un-

\* *Adversary.*

28 clean spirits, and they obey him. And thence-  
forth his fame spread through all the region of  
Galilee.

29 As soon as they were come out of the synagogue,  
they went with James and John into the house of  
30 Simon and Andrew, where Simon's wife's mother  
lay sick of a fever, whereof they immediately ac-  
31 quainted Jesus. And he came, and taking her by  
the hand, raised her ; instantly the fever left her,  
and she entertained them.

32 In the evening, after sun-set, they brought to  
33 him all the sick, and the demoniacs ; the whole  
34 city being assembled at the door. And he healed  
many persons affected with various diseases, and  
expelled many demons, whom he permitted not to  
speak, because they knew him.

35 On the morrow, having risen before the dawn,  
he went out and retired to a solitary place, and  
36 prayed there. And Simon and his company went  
37 in quest of him, and having found him, said to  
38 him, Every body seeketh thee. Jesus said, Let us  
go to the neighbouring boroughs to proclaim [the  
reign] there'also ; for I came out with this design.  
39 Accordingly he proclaimed it in their synagogues  
throughout all Galilee, and expelled demons.

40 And a leper came to him, and on his knees en-  
treated him, saying, If thou wilt, thou canst cleanse  
41 me. Jesus had compassion, and stretched out his  
hand and touching him, said, I will, be thou  
42 cleansed. This he had no sooner uttered, than the  
leprosy departed from the man, and he was cleans-  
43 ed. Then Jesus strictly charging him, and dis-  
44 missing him, said, See thou tell nothing of this to  
any man ; but go, show thyself to the priest ; and  
offer for thy cleansing, the things prescribed by Mo-  
45 ses, that it may be notified to the people. But the  
man, as soon as he was gone, began to blaze this  
story, talking openly every where, insomuch that  
Jesus could no longer appear publicly in the city ;  
but remained without in solitary places, whither  
the people resorted to him from all parts.

II. AFTER many days he returned to Capernaum ;  
2 and when it was known that he was in the house,  
such a multitude flocked thither, that there was no  
room for them, not even near the door, and he  
taught them the word [of God].

3 A paralytic was then brought, carried by four  
4 men, who not being able to come nigh him for the  
crowd, uncovered the place where Jesus was, and  
through the opening let down the couch whereon  
5 the paralytic lay. Jesus perceiving their faith,  
said to the paralytic, Son, thy sins are forgiven  
6 thee. But certain Scribes who were present, rea-  
soned thus within themselves : 'How doth this  
7 man speak such blasphemies? Who can forgive  
8 sins but God?' Jesus immediately knowing in  
himself that they made these reflections, said to  
them, Why do ye reason thus within yourselves?  
9 Which is easier, to say to the paralytic, 'Thy sins  
are forgiven,' or to say [with effect], 'Arise, take  
10 up thy couch and walk?' But that ye may know  
that the Son of Man hath power upon the earth to  
11 forgive sins; rise (he said to the paralytic), I com-  
12 mand thee, take up thy couch and go home. Im-  
mediately he arose, took up the couch, and walked  
out before them all; insomuch that they were all  
amazed, and glorified God, saying, We never saw  
any thing like this.

13 Again, he went out towards the sea, and all the  
multitude repaired to him, and he taught them.  
14 Passing along, he saw Levi, son of Alphaeus, sit-  
ting at the toll-office, and said to him, Follow me.  
15 And he arose and followed him. Now when  
Jesus was eating in this man's house, several  
publicans and sinners placed themselves at table  
with him and his disciples: for many of these  
16 people followed him. The Scribes and the Phari-  
sees, seeing him eat with publicans and sinners,  
said to his disciples, Wherefore doth he eat and  
17 drink with publicans and sinners? Jesus hearing  
this, replied, The whole need not a physician, but

the sick. I came not to call the righteous, but sinners, [to reformation.]

18 The disciples of John, and those of the Pharisees, accustomed to fasting, came to him, and said, John's disciples, and those of the Pharisees, fast ;  
19 why do not thy disciples fast ? Jesus answered, Do the bridemen fast while the bridegroom is with them ? While the bridegroom is with them they do  
20 not fast. But the days will come when the bridegroom shall be taken from them ; and in those days  
21 they will fast. Nobody seweth a piece of undressed cloth on an old garment ; otherwise the new patch teareth the old cloth, and maketh a worse  
22 rent. Nobody putteth new wine into old leathern bottles ; else the new wine bursteth the bottles ; and thus both the wine is spilt, and the bottles are rendered useless ; but new wine must be put into new bottles.

23 Once, when he was going through the corn on the Sabbath, his disciples began to pluck the ears of  
24 corn, as they went. The Pharisees said to him, Why do they that which, on the Sabbath, it is un-  
25 lawful to do ? He answered, Did ye never read what David and his attendants did, in a strait,  
26 when they were hungry, how he entered the tabernacle of God, in the days of Abiathar the high priest, and ate the loaves of the presence, which none but the priests could lawfully eat, and gave  
27 thereof also to his attendants ? He added, The Sabbath was made for man, not man for the Sab-  
28 bath. Therefore the Son of Man is master even of the Sabbath.

III. Another time he entered the synagogue, when a  
2 man was there who had a withered hand. And they, with a design to accuse Jesus, watched him, to see whether he would heal the man on the Sab-  
3 bath. Jesus said to the man who had the withered  
4 hand, Stand up in the midst. Then he said to them, Whether is it lawful to do good on the Sabbath, or to do evil ; to save, or to kill ? But they

5 were silent. And looking round on them with anger, being grieved for the blindness of their minds, he said to the man, Stretch out thy hand : and as he stretched out his hand, it became sound like the  
6 other. And the Pharisees went out immediately, and conspired with the Herodians against him, to destroy him.

7 But Jesus withdrew with his disciples towards the sea, whither a great multitude followed him  
8 from Galilee, from Judea, from Jerusalem, from Idumea,\* and from the banks of the Jordan. They also of the territories of Tyre and Sidon, having heard what wonders he had performed, flocked to  
9 him in crowds. Then he ordered his disciples to get a boat to attend him, because of the multitude,  
10 lest they should throng him : for he had healed many, which made all who had maladies press  
11 upon him to touch him. And the unclean spirits, when they beheld him, prostrated themselves before him, crying, Thou art the Son of God. But  
12 he strictly charged them not to make him known.

## SECTION II.

### *The Nomination of Apostles.*

13 AFTERWARDS Jesus went up a mountain, and called to him whom he would, and they went  
14 to him. And he selected twelve, that they might attend him, and that he might commission them to  
15 proclaim [the reign], empowering them to cure  
16 diseases, and to expel demons. These were Simon, whom he surnamed Peter, and James, son  
17 of Zebedee, and John the brother of James. These he surnamed Boanerges, that is, sons of thunder ;  
18 and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James son of Alpheus,  
19 and Thaddeus, and Simon the Canaanite, and Judas Iscariot who betrayed him.

\* In the Old Testament, commonly *Edom*.

20 Then they went into a house, whither the people  
again crowded so fast, that Jesus and his disciples  
21 could not so much as eat. His kinsmen hearing  
this, went out to lay hold on him, for they said,  
22 He is beside himself. But the scribes who came  
from Jerusalem said, He is confederate with Beel-  
zebub, and expelleth demons by the prince of the  
23 demons. Jesus having called them, said to them  
24 by similitude, How can Satan expel Satan? If a  
kingdom be torn by factions, that kingdom cannot  
25 subsist. And if a family be torn by factions, that  
26 family cannot subsist. Thus, if Satan fight  
against himself, and be divided, he cannot subsist,  
27 but is near his end. No one who entereth the  
strong one's house, can plunder his goods, unless  
he first overpower the strong one; then, indeed, he  
28 may plunder his house. Verily I say unto you,  
that though all other sins in the sons of men are  
pardonable, and whatever detractions they shall  
29 utter; whosoever shall detract from the Holy Spi-  
rit, shall never be pardoned, but is liable to eternal  
30 punishment. [He said this], because they affirm-  
ed that he was leagued with an unclean spirit.

31 Meanwhile came his mother and brothers, who  
32 standing without, sent for him. And the crowd  
who sat round him, said to him, Lo, thy mother  
33 and thy brothers are without, and seek thee. He  
answered them, saying, Who is my mother or my  
34 brothers? And looking about on those who sat  
around him, he said, Behold my mother and my  
35 brothers; for whosoever doth the will of God, is  
my brother, my sister, and mother.

IV. Again, he was teaching by the sea-side, when so  
great a multitude gathered about him, that he was  
obliged to go aboard a bark and sit there, while all  
2 the people remained on shore. Then he taught  
them many things by parables.

3 In teaching, he said to them, Attend, behold the  
4 sower went out to sow. And as he sowed, part of  
the seed fell by the way-side, and the birds came

5 and picked it up; part fell upon rocky ground, where it had little mould. This sprang the sooner, 6 because there was no depth of soil. But after the sun had beaten upon it, it was scorched, and having no root, it withered away. Part fell amidst 7 thorns; and the thorns grew up and stifled it, so that 8 it yielded nothing. Part fell into good ground, and sprang up, and became so fruitful, that some 9 grains produced thirty, some sixty, and some a hundred. He added, Whoever hath ears to hear, let him hear.

10 When he was in private, those who were about him with the twelve asked him the meaning of the 11 parable. He said to them, It is your privilege to know the secrets of the reign of God, but to those 12 without every thing is veiled in parables; that they may not perceive what they look at, or understand what they hear; lest they should be reclaimed, and 13 obtain forgiveness of their sins. He said also to them, Do ye not understand this parable? How then will ye understand all [my] parables?

14 The sower is he who disperseth the word. The way-side on which some of the grain fell, denoteth those who have no sooner heard the word, than Satan cometh and taketh away that which was sown 15 in their hearts. The rocky ground denoteth those who hearing the word, receive it at first with pleasure; yet not having it rooted in their minds, retain it but a while; for when trouble or persecution cometh because of the word, they instantly 16 lapse. The ground overrun with thorns, denoteth those hearers in whom worldly cares, and delusive riches, and the inordinate desires of other things, 17 stifle the word and render it unfruitful. The good soil on which some grains yielded thirty, some sixty, and some a hundred, denoteth those who hear the word and retain it, and produce the fruits thereof. 18 He said further, Is a lamp brought to be put under a corn-measure, or under a bed; and not to 19 be set on a stand? For there is no secret that is

not to be discovered ; nor hath aught been concealed which was not to be divulged. If any man have ears to hear let him hear.

He said moreover, Consider what ye hear : with the measure wherewith ye give, ye shall receive ; and to you who are attentive, more shall be added. For to him who hath, more shall be given ; but from him who hath not, even that which he hath shall be taken.

He said also, The kingdom of God is like seed which a man sowed in his field. While he slept by night and waked by day, the seed shot up, and grew without his minding it. For the earth produceth of itself first the blade, then the ear ; afterwards the full corn. But as soon as the grain was ripe, he applied the sickle, because it was time to reap it.

He said also, Whereunto shall we compare the kingdom of God, or by what similitude shall we represent it ? It is like a grain of mustard-seed, which, when it is sown in the earth, is the smallest of all the seeds that are there. But after it is sown, it springeth up, and becometh greater than any herb, and shooteth out branches so large, that under their shades the birds of the air may find shelter.

And in many such similitudes he conveyed instruction to the people, as he found them disposed to hear : and without a similitude he told them nothing ; but he solved all to his disciples in private.

That day, in the evening, he said to them, Let us pass to the other side. And they leaving the people, but having him in the bark, [set sail] in company with other small barks. Then there arose a great storm of wind, which drove the billows into the bark, which was now full. Jesus being in the stern, asleep on a pillow, they awaken him, saying, Rabbi, carest thou not that we perish ? And he arose and commanded the wind, saying to the sea, Peace ! be still ! Immediately the wind



40 ceased, and a great calm ensued. And he said to them, Why are ye so timorous? How is it that ye  
41 have no faith? And they were exceedingly terrified, and said one to another, Who is this whom  
V. even the wind and the sea obey? Then they crossed the sea, and came into the country of the Gadarenes.

2 He was no sooner gone ashore, than there met him a man coming from the monuments, possessed of an unclean spirit, who made his abode in  
3 the tombs; and no man could confine him, not  
4 even with chains. For he had been often bound with fetters and chains, and had wrenched off the chains, and broken the fetters, so that nobody was  
5 able to tame him. He was continually, night and day, in the mountains, and in the tombs, howling,  
6 and cutting himself with flints. But when he saw Jesus afar off, he ran, and prostrating himself before him, cried out, What hast thou to do with me, Jesus, Son of the most high God? I conjure  
7 thee by God not to torment me. (For Jesus had said to him, Come out of the man, thou unclean  
8 spirit.) Jesus asked him, What is thy name? He answered, My name is legion,\* for we are many.  
9  
10 And he earnestly entreated him not to drive them out of the country. Now there was a great herd  
11 of swine, feeding on the mountain: And all the fiends besought him, saying, Suffer us to go to the  
12 swine, that we may enter into them. Jesus immediately permitted them. Then the unclean spirits being gone out, entered into the swine; and the herd, in number about two thousand, rushed down  
13 a precipice into the sea, and were choked. And the swine-herds fled, and told it in the city and villages. And the people flocked out to see what  
14 had happened. When they came to Jesus, and saw him who had been possessed by the legion, sitting and clothed, and in his right mind, they were  
15 afraid. And those who had seen the whole, hav-

\* About 6000.

ing related to them what had happened to the demoniac, and to the swine; they entreated him to leave their territories. As he entered the bark, the man who had been possessed, begged permission to attend him. Jesus, however, did not permit him, but said, Go home to thy relations, and tell them what great things the Lord in pity hath done for thee. Accordingly he departed, publishing in Decapolis,\* what great things Jesus had done for him. And all were amazed.

Jesus having repassed in the bark, a great crowd gathered round him while he was on the shore. Then came one of the directors of the synagogue, named Jairus, who seeing him, threw himself at his feet, and entreated him earnestly, saying, My little daughter is in extreme danger; I pray thee come and lay thy hands upon her to recover her, and she will be well. And Jesus went with him, followed by a great multitude who thronged him.

And a woman who had been twelve years distressed with an issue of blood, who had suffered much from several physicians, and had spent her all without receiving any relief, but rather growing worse, having heard of Jesus, came in the crowd behind, and touched his mantle; for she had said, 'If I but touch his clothes, I shall recover.' Instantly the source of her distemper was dried up, and she felt in her body that she was delivered from that scourge. Jesus immediately, conscious of the virtue which had issued from him, turned towards the crowd, saying, Who touched my clothes? His disciples answered, Thou seest how the multitude throng thee; yet thou sayest, 'Who touched me?' But he looked round him to see her who had done it. Then the woman, knowing the change wrought upon her, came trembling with fear, threw herself prostrate before him, and confessed the whole truth. But he said to her, Daughter, thy faith hath cured thee; go in peace, released from this scourge.

\* A district of ten cities.

35 Ere he had done speaking, messengers came from  
the house of the director of the synagogue, who  
said, Thy daughter is dead, why shouldst thou  
36 trouble the teacher any further? Jesus hearing this  
message delivered, said immediately to the direc-  
37 tor, Fear not; only believe. And he allowed  
nobody to follow him except Peter and James, and  
38 John the brother of James. Being arrived at the  
director's house, and seeing the tumult, and the  
39 people weeping and wailing immoderately, he said  
to them, as he entered, Why do ye weep, and make  
40 a bustle? the child is not dead but asleep. And  
they derided him. But having made them all go  
out, he took with him the child's father and mother,  
and those who came with him; and he entered the  
chamber where she was lying, and, taking her by  
41 the hand, said to her, Talitha cumi (which signi-  
42 fieth, 'Damsel arise'), I command thee. Imme-  
diately the damsel arose and walked, for she was  
twelve years old; and they were confounded with  
43 astonishment. But he strictly enjoined them not  
to mention it to any body, and ordered that some-  
thing should be given her to eat.

### SECTION III.

#### *The First Mission of the Apostles.*

VI. JESUS leaving that place, went to his own  
2 country, accompanied by his disciples. And on  
the Sabbath he taught in their synagogues, and  
many who heard him said with astonishment,  
Whence hath this man these abilities? what wis-  
dom is this which he hath gotten? and how are so  
3 great miracles performed by him? Is not this the  
carpenter, the son of Mary, the brother of James  
and Joses, and Judas and Simon? Are not his  
sisters also here with us? And they were scanda-  
4 lized at him. But Jesus said to them, A prophet is

nowhere disregarded, except in his own country, and amongst his own relations, and in his own  
5 house. And he could do no miracle there, except curing a few sick by laying his hands on them.  
6 And he wondered at their unbelief.

And he went through the neighbouring villages  
7 teaching. And having called to him the twelve, he sent them out two by two, and gave them power  
8 over the unclean spirits; and ordered them to take nothing for their journey but a single staff, no bag,  
9 no bread, and in their girdle no money; to be shod  
10 with sandals, and not to put on two coats. He said also, Whatever house ye enter in any place, continue in that house until ye leave the place.  
11 But wheresoever they will not receive you, nor hear you, shake off the dust under your feet at your departure, as a protestation against them. Verily  
I say unto you, the condition of Sodom and Gomorra shall be more tolerable on the day of judgment than the condition of that city. And being  
12 departed, they publicly warned men to reform; and expelled many demons, and cured many sick persons, anointing them with oil.

14 And king Herod heard of him (for his name was become famous) and said, John the baptizer is raised from the dead, and therefore miracles are  
15 performed by him. Others said, It is Elijah. Others, it is a prophet like those of ancient times.  
16 But when Herod heard of him, he said, This is John whom I beheaded. He is raised from the dead.

17 For Herod had caused John to be apprehended, and kept bound in prison, on account of Herodias, his brother Philip's wife, whom he had himself  
18 married. For John had said to Herod, It is not  
19 lawful for thee to have thy brother's wife. Now this roused Herodias' resentment, who would have  
20 killed John, but could not, because Herod respected him, and knowing him to be a just and holy man, protected him, and did many things recommended by him, and heard him with pleasure. At  
21

length a favourable opportunity offered, which was Herod's birth-day, when he made an entertainment for the great officers of his court and army, and the persons of distinction in Galilee. For the daughter of Herodias came in and danced before them, and pleased Herod and his guests so much, that the king said to the damsel, Ask whatever thou wilt, and I will give it thee; nay, he swore to her, Whatsoever thou shalt ask, I will give it thee, were it the half of my kingdom. And she withdrew and said to her mother, What shall I ask? She answered, The head of John the Baptist. Her daughter then, returning hastily to the king, made this request: I would that thou give me presently in a basin the head of John the Baptist. And the king was much grieved: however, from a regard to his oath, and his guests, he would not refuse her, but immediately dispatched a sentinel with orders to bring the Baptist's head. Accordingly he went and beheaded him in the prison, and brought his head in a basin, and presented it to the damsel; and the damsel presented it to her mother. When his disciples heard this, they went and fetched his corpse, and laid it in a monument.

NOW the Apostles, being assembled, related every thing to Jesus, both what they had done, and what they had taught. And he said to them, Come ye apart into a desert place, and rest a while; for they were so many coming and going, that they had not leisure so much as to eat. And they retired by ship to a desert place to be by themselves. But many who saw them depart, and knew whither they were sailing, ran out of all the cities, and got thither by land before them, and came together to him. Jesus being landed, saw a great multitude, and had compassion on them; because they were as a flock which hath no shepherd; and he taught them many things.

When it grew late, his disciples came to him and said, This is a desert place, and it is now late;

dismiss the people that they may go to the neighbouring farms and villages, and buy themselves  
37 bread, for they have nothing to eat. He answering, said unto them, Supply them yourselves. They replied, Shall we go and give two hundred  
38 denarii\* for bread, in order to supply them? He said to them, How many loaves have ye? go and  
39 see. Upon inquiry they answered, Five, and two fishes. And he commanded them to make all the people lie down upon the green grass in separate  
40 companies. And they formed themselves into  
41 squares, by hundreds and by fifties. Then Jesus taking the five loaves and the two fishes, and looking up to heaven, blessed and broke the loaves, and gave them to his disciples to set before the multitude. He distributed also the two fishes among  
42 them all. When they all had eaten and were satisfied, they carried off twelve baskets full of the  
43 fragments of the bread and of the fishes. Now they who ate of the loaves were five thousand men.  
45 And immediately he obliged his disciples to embark, and pass over before towards Bethsaida,  
46 while he dismissed the people. And having sent them away, he retired to the mountain to pray.  
47 In the evening, the bark being in the midst of the  
48 sea, and he alone on the land, he observed them toiling at the oar, for the wind was against them: and about the fourth watch of the night† he went to them, walking upon the water, and seemed intending to pass by them. When they saw him walking upon the sea, they thought it was an apparition, and cried out. For they all saw him, and were terrified; but he immediately spake to them,  
50 saying, Take courage, it is I, be not afraid. And having gone aboard to them, the wind ceased, which struck them still more with astonishment  
52 and admiration: for their minds were so stupified, that they never reflected upon the loaves.  
53 When they had crossed, they came to the terri-

\* About £6 5s. sterling.

† Between three and six in the morning.

54 tory of Genesaret, \* where they landed. And being  
 55 come ashore, the people knew him, and ran through  
 all that country, carrying the sick on couches to  
 56 every place where they heard he was. And what-  
 ever village, or city, or town he entered, they laid  
 the diseased in the streets, and besought him that  
 they might touch, were it but a tuft of his mantle;  
 and whosoever touched him were healed.

## SECTION IV.

### *The Errors of the Pharisees.*

VII. NOW the Pharisees and some Scribes who came  
 2 from Jerusalem, resorted to Jesus. When these  
 observed some of his disciples eating with impure  
 3 (that is, unwashen) hands, they found fault. For  
 the Pharisees, and indeed all the Jews who observe  
 the tradition of the elders, eat not until they have  
 washed their hands, by pouring a little water upon  
 4 them; and if they be come from the market, by  
 dipping them; and many other usages there are  
 which they have adopted, as baptisms of cups and  
 5 pots, and brazen vessels and beds. Then the Pha-  
 risees and the Scribes asked him, Whence cometh  
 it, that thy disciples observe not the tradition of  
 6 the elders, but eat with unwashen hands? He an-  
 swering, said unto them, O hypocrites, well do ye  
 suit the character which Isaiah gave of you, when  
 he said, "This people honoureth me with their  
 7 lips; but their heart is estranged from me. In  
 vain, however, they worship me, while they teach  
 8 institutions merely human." For laying aside the  
 commandment of God, ye retain the traditions of  
 men, baptisms of pots and cups, and many other  
 9 the like practices. Ye judge well, continued he,  
 in annulling the commandment of God, to make  
 10 room for your tradition. For Moses hath said,

\* In the Old Testament, *Chinnereth*.

“Honour thy father and thy mother,” and, “Who-  
soever revileth father or mother, shall be punished  
11 with death.” But ye maintain, If a man say to  
father or mother, ‘Be it corban (that is, devoted)  
12 whatever of mine shall profit thee;’ he must not  
thenceforth do aught for his father or his mother;  
13 thus invalidating the word of God by the tradition  
which ye have established. And in many other in-  
stances ye act thus.

14 Then having called the whole multitude, he said  
to them, Harken to me all of you, and be in-  
15 structed. There is nothing from without which,  
entering into the man, can pollute him; but the  
things which proceed from within the man, are the  
16 things that pollute him. If any man have ears to  
hear, let him hear.

17 When he had withdrawn from the people into a  
house, his disciples asked him the meaning of that  
18 sentence. He answered, Are ye also void of under-  
standing? Do ye not conceive, that whatsoever  
from without entereth into the man, cannot pollute  
19 him; because it entereth not into his heart, but  
into his belly, whence all impurities in the victuals  
20 pass into the sink. But, added he, that which  
proceedeth out of the man, is what polluteth the  
21 man: for from within the human heart proceed  
vicious machinations, adulteries, fornications, mur-  
22 ders, thefts, insatiable desires, malevolence, fraud,  
23 immodesty, envy, calumny, arrogance, levity. All  
these evils issue from within, and pollute the man.

24 Then he arose and went to the frontiers of Tyre  
and Sidon; and having entered a house, he desired  
that none might know of him; but he could not be  
25 concealed. For a woman whose little daughter had  
an unclean spirit, hearing of him, came and threw  
26 herself at his feet (the woman was a Greek, a na-  
tive of Syrophenicia,) and entreated him, that he  
27 would cast the demon out of her daughter. Jesus  
answered, Let the children first be satisfied; for it  
is not seemly to take the children’s bread, and



28 throw it to the dogs. She replied, True, Sir, yet  
even the dogs under the table eat of the children's  
29 crumbs. He said to her, For this answer go home;  
30 the demon is gone out of thy daughter. Immediately she went home, and found her daughter lying upon the bed, and freed from the demon.

31 Then leaving the borders of Tyre and Sidon, he returned to the sea of Galilee, through the precincts of Decapolis. And they brought to him a deaf man, who had also an impediment in his speech, and entreated him to lay his hand upon  
33 him. Jesus having taken him aside from the crowd, spat upon his own fingers, and put them  
34 into the man's ears, and touched his tongue. Then looking up to heaven, and sighing, he said, Ephphatha, that is, Be opened. Immediately his ears  
35 were opened, and his tongue loosed, and he spoke  
36 distinctly. Jesus charged them to tell nobody: but the more he charged them, the more they published it, saying, with inexpressible amazement,  
37 He doth every thing well: he maketh both the deaf to hear, and the dumb to speak.

VIII. At that time the crowd being very numerous, and having no food, Jesus called his disciples, and  
2 said to them, I have compassion on the multitude; for they have attended me now three days, and  
3 have nothing to eat; and if I send them home fasting, their strength will fail by the way; for  
4 some of them are come from afar. His disciples answered, Whence can we supply these people  
5 with bread here in the desert? He asked them, How many loaves have ye? They said, Seven.  
6 Then commanding the multitude to place themselves upon the ground, he took the seven loaves, and having given thanks, broke them, and gave them to his disciples, that they might distribute them to the people, and they distributed them.  
7 They had also a few small fishes, which, after the  
8 blessing, he likewise ordered to be presented. So they ate, and were satisfied; and the fragments

which remained were carried off in seven maunds.

9 Now they who had eaten were about four thousand.

10 Having dismissed them, he immediately embarked with his disciples, and went into the territory of

11 Dalmanutha. Thence some Pharisees came, who began to argue with him, and, in order to prove

12 him, demanded of him a sign in the sky. Jesus answered, with a deep groan, Wherefore doth this generation require a sign? Verily I say unto you,

13 that no sign shall be given to this generation. After that, leaving them, he re-embarked and returned.

14 Now the disciples had forgotten to bring bread, 15 having only one loaf with them in the bark. Then

Jesus gave them this caution: Attend; beware of the leaven of the Pharisees, and of the leaven of

16 Herod. They reflecting hereon, said among them-

17 selves: It is because we have no bread. Jesus remarking it, said unto them: Why make ye this reflection, that ye have no bread? Are ye yet so

thoughtless, so inattentive? Is your understanding still blinded? Have you no use of your eyes,

18 or of your ears, or do ye not remember? When I distributed the five loaves among the five thousand;

how many baskets full of fragments did ye carry

20 off? They answered, Twelve. And when the seven among the four thousand, how many maunds

full of fragments did ye carry off? They said,

21 Seven. How then is it, proceeded he, that ye do not apprehend me?

22 When Jesus came to Bethsaida, they brought to him a blind man whom they entreated him to touch.

23 He took the blind man by the hand, and led him out of the village. Then having put spittle on his

eyes, and laid his hands upon him, he asked him,

24 whether he saw. Having looked up, he said, I see men whom I distinguish from trees only by their

25 walking. And Jesus laid his hands upon the man's eyes, and made him look again. And he was so perfectly cured, as to see every object clearly.

26 And Jesus went home, saying, Neither go into the village, nor tell aught to any of the villagers.

## SECTION V.

*The Transfiguration.*

27 JESUS went thence with his disciples to the villages of Cesarea Philippi, and by the way he asked them, saying, Who do men say that I am?  
28 They answered, 'John the Baptist;' but some say,  
29 'Elijah;' and others, 'one of the Prophets.' He  
30 said to them, But who say ye that I am? Peter answering said to him, Thou art the Messiah. Then he charged them to tell nobody this concerning him.

31 And he began to inform them that the Son of Man must suffer many things, and be rejected by the elders, and the chief priests, and the scribes, and be killed, and that in three days he must rise  
32 again. This he spoke so plainly, that Peter taking  
33 him aside, reprovèd him. But he turning, and looking on his disciples, rebuked Peter, saying, Get thee hence, adversary, for thou dost not relish the things of God, but the things of men.

34 Then having called both to the people, and to his disciples, he said, Is any man willing to come under my guidance? Let him renounce himself,  
35 and take up his cross and follow me. For whosoever would save his life, shall lose it; and whosoever will lose his life, for my sake and the gospel's,  
36 shall save it. What would it profit a man, if he should gain the whole world with the forfeit of his  
37 life? or what will a man not give in ransom for  
38 his life? For whosoever shall be ashamed of me, and of my words, in this adulterous and sinful generation; of him likewise the Son of Man will be ashamed, when he shall come in the glory of his  
IX. Father, accompanied by the holy messengers. He added, Verily I say unto you, there are some standing here, who shall not taste death, until they see the reign of God ushered in with power.

- 2 AFTER six days Jesus took Peter, and James,  
and John, apart to the top of a high mountain, and  
3 was transfigured in their presence. His garments  
became glittering, and were, like snow, of such a  
whiteness, as no fuller on the earth could imitate.  
4 There appeared to them also Elijah and Moses who  
5 were conversing with Jesus. Then Peter said to  
Jesus, Rabbi, it is good for us to stay here: let us  
make three booths, one for thee, and one for  
6 Moses, and one for Elijah: for he knew not what  
7 he said, they were so terrified. And there came a  
cloud which covered them; and out of the cloud  
issued a voice, which said, This is my beloved  
8 Son, hear him. And instantly looking about, they  
saw nobody but Jesus and themselves.
- 9 As they went down from the mountain, he  
charged them not to relate to any body what they  
had seen, until the Son of Man were risen from  
10 the dead. And they took notice of that expres-  
sion, and enquired among themselves what the ris-  
11 ing from the dead could mean. Then they asked  
him, saying, Why do the scribes affirm that Elijah  
12 must come first? He answered, Elijah, to con-  
summate the whole, must come first, and (as it is  
written of the Son of Man) must likewise suffer  
13 many things, and be contemned. But I tell you,  
that Elijah too is come, as was predicted, and they  
have treated him as they pleased.
- 14 WHEN he returned to the other disciples, he  
saw a great multitude about them, and some scribes  
15 disputing with them. As soon as the people saw  
him, they were all struck with awe, and ran to sa-  
16 lute him. And he asked the scribes, About what  
17 do ye dispute with them? One of the people an-  
swering said, Rabbi, I have brought thee my son  
18 who hath a dumb spirit; wheresoever it seizeth  
him, it dasheth him on the ground, where he con-  
tinueth foaming, and grinding his teeth, till his  
strength is exhausted. And I spoke to thy disci-  
ples to dispel the demon, but they were not able.

19 Jesus thereupon said, O unbelieving generation;  
how long shall I be with you? how long shall I  
20 suffer you? Bring him to me. Accordingly they  
brought him: and no sooner did he see him, than  
the spirit threw him into convulsions; so that he  
21 foamed and rolled upon the ground. Jesus asked  
22 the father, How long is it since this first befel him?  
He answered, From his infancy, and often hath it  
thrown him both into the fire, and into the water,  
to destroy him; but if thou canst do any thing, have  
23 compassion upon us, and help us. Jesus replied,  
If thou canst believe; all things are practicable for  
24 him who believeth. The boy's father, crying out  
immediately, said with tears, I believe; master,  
25 supply thou the defects of my faith. When Jesus  
saw that the people came crowding upon him, he  
rebuked the unclean spirit, saying to him, Thou  
dumb and deaf spirit, come out of him, I command  
26 thee, and enter no more into him. Then the de-  
mon having cried aloud, and severely convulsed  
him, came out, and he appeared as one dead, inso-  
27 much that many said, He is dead. But Jesus tak-  
ing him by the hand, raised him, and he stood up.  
28 When Jesus was come into the house, his dis-  
ciples asked him privately, Why could not we ex-  
29 pel the demon? He answered, This kind cannot  
be dislodged unless by prayer and fasting.  
30 Having left that place, they passed through  
Galilee, and he was desirous that nobody should  
31 know it, for he was instructing his disciples. And  
he said to them, The Son of Man will soon be de-  
livered into the hands of men, who will kill him;  
and after he is killed, he will rise again the third  
32 day. But they understood not what he meant,  
and were shy to ask him.  
33 When he was come to Capernaum, being in the  
house, he asked them, What were ye debating  
34 amongst yourselves by the way? But they were  
silent; for they had debated among themselves by  
35 the way who should be greatest. Then having

sat down, he called the twelve, and said to them, If any man would be first, he shall be the last of  
36 all, and the servant of all. And he took a child, and placed it in the midst of them, and holding  
37 him in his arms, said to them, Whosoever shall receive one such child on my account, receiveth me; and whosoever shall receive me, receiveth not me, but him who sent me.

38 Then John said to him, Rabbi, we saw one expelling demons in thy name, who followeth not us, and we forbade him, because he doth not follow us.  
39 Jesus answered, Forbid him not; for there is none who worketh a miracle in my name, that can  
40 readily speak evil of me. For whoever is not  
41 against you is for you. For whosoever shall give you a cup of water to drink on my account, because ye are Christ's; verily I say unto you, he shall not lose his reward.

42 But whoever shall insnare any of the little ones who believe in me, it were better for him that a millstone were fastened to his neck, and that he  
43 were thrown into the sea. Moreover, if thy hand insnare thee, cut it off; it is better for thee to enter maimed into life, than having two hands to  
44 go into hell, into the unquenchable fire; where their worm dieth not, and their fire is not quenched.  
45 And if thy foot insnare thee, cut it off; it is better for thee to enter lame into life, than having two feet to be cast into hell, into the unquenchable fire; where their worm dieth not, and their  
46 fire is not quenched. And if thine eye insnare thee, pull it out; it is better for thee to enter one-eyed into the kingdom of God, than having two  
47 eyes to be cast into hell-fire; where their worm dieth not, and their fire is not quenched: for every one shall be seasoned with fire; as every sacrifice  
48 is seasoned with salt. Salt is good; but if the salt become tasteless, wherewith will ye season it? Preserve salt in yourselves, and maintain peace with one another.

X. Then he arose and came into the confines of Judea, through the country upon the Jordan. Again multitudes resorted to him: and again, as his custom was, he taught them.

2 And some Pharisees came who, to try him, asked him, Is it lawful for the husband to divorce  
3 his wife? He answering, said to them, What precept hath Moses given you on this subject?  
4 They replied, Moses hath permitted us, to write  
5 her a bill of divorcement, and dismiss her. Jesus answering, said to them, Because of your untractable disposition, Moses gave you this permission.  
6 But from the beginning, at the creation, God made  
7 them a male and a female. For this reason a man shall leave his father and mother, and shall adhere  
8 to his wife, and they two shall be one flesh. They are, therefore, no longer two, but one flesh.  
9 What God then hath conjoined, let no man separate.  
10 And in the house his disciples asked him anew  
11 concerning this matter. He said to them, Whosoever divorceth his wife and marrieth another,  
12 committeth adultery against her; and if a woman divorce her husband, and marry another, she committeth adultery.

13 Then they brought children to him, that he might touch them; but the disciples rebuked those who  
14 brought them. Jesus perceiving this, was offended, and said, Allow the children to come unto me, and do not hinder them; for of such is the kingdom  
15 of God. Verily I say unto you, whosoever will not receive the kingdom of God as a child, shall never  
16 enter it. Then taking them up in his arms, and laying his hands upon them, he blessed them.

17 As he went out into the road, one came running to him, who, kneeling, asked him, Good teacher,  
18 what must I do to inherit eternal life? Jesus answered, Why callest thou me good? God alone is  
19 good. Thou knowest the commandments: do not commit adultery; do not commit murder; do not steal; do not give false testimony; do no injury;

- 20 honour thy father and mother. The other replied,  
Rabbi, I have observed all these from my child-  
21 hood. Jesus, looking upon him, loved him, and  
said to him, In one thing, nevertheless, thou art  
deficient. Go, sell all that thou hast, and give the  
price to the poor, and thou shalt have treasure in  
22 heaven; then come and follow me, carrying the  
cross. But he was troubled at this answer, and  
went away sorrowful; for he had great possessions.  
23 Then Jesus looking around him, said to his dis-  
ciples, How difficult is it for the wealthy to enter  
24 the kingdom of God! The disciples were astonish-  
ed at his words: but Jesus resuming the discourse,  
said, Children, how difficult is it for them who  
confide in wealth, to enter the kingdom of God!  
25 It is easier for a camel to pass through the eye of a  
needle, than for a rich man to enter the kingdom  
26 of God. At this they were still more amazed,  
and said one to another, Who then can be saved?  
27 Jesus looking upon them, said, To men it is im-  
possible, but not to God: for to God all things are  
possible.  
28 Then Peter took occasion to say, As for us, we  
29 have forsaken all, and followed thee. Jesus an-  
swering, said, Verily I say unto you, there is none  
who shall have forsaken his house, or brothers, or  
sisters, or father, or mother, or wife, or children,  
30 or lands, for my sake and the gospel's; who shall  
not receive now in this world a hundred-fold,  
houses, and brothers, and sisters, and mothers, and  
children, and lands, with persecutions, and in the  
31 future state eternal life. But many shall be first  
who are last, and last who are first.

## SECTION VI.

### *The Entry into Jerusalem.*

- 32 AS they were on the road to Jerusalem, Jesus  
walking before them, a panic seized them, and



they followed him with terror. Then taking the twelve aside, he told them again what would befall him. Behold, sayeth he, we are going to Jerusalem, where the Son of Man shall be delivered to the chief priests, who will condemn him to die, and consign him to the Gentiles; who will mock him, and scourge him, and spit upon him, and kill him; but the third day he shall rise again.

Then James and John, the sons of Zebedee, accosted him, saying, Rabbi, we beg thou wouldst grant us what we purpose to ask. He said to them, What would you have me grant you? They answered, That when thou shalt have attained thy glory, one of us may sit at thy right hand, and the other at thy left. Jesus replied, Ye know not what ye ask. Can ye drink such a cup as I am to drink; and undergo an immersion like that which I must undergo? They answered, We can. Jesus said to them, Ye shall indeed drink such a cup as I am to drink, and undergo an immersion like that which I must undergo; but to sit at my right hand, and at my left, I cannot give, unless to those for whom it is appointed.

The ten hearing this, conceived indignation against James and John. But Jesus having called them together, said to them, Ye know that those who are accounted the princes of the nations domineer over them; and their great ones exercise their authority upon them; but it must not be so amongst you. On the contrary, whosoever would be great amongst you, shall be your servant; and whosoever would be the chief, shall be the slave of all. For even the Son of Man came not to be served, but to serve, and to give his life a ransom for many.

Then they came to Jericho. Afterwards, as he was departing thence, with his disciples, and a great crowd, blind Bartimeus son of Timeus, who sat by the way-side begging, hearing that it was Jesus the Nazarene, cried, saying, Jesus, thou

48 Son of David, have pity upon me. Many charged him to be silent, but he cried still the louder, Son  
49 of David, have pity upon me. Jesus stopping, ordered them to call him. Accordingly they called the blind man, saying to him, Take courage, arise,  
50 he calleth thee. Then throwing down his mantle,  
51 he sprang up, and went to Jesus. Jesus addressing him, said, What dost thou wish me to do for thee? Rabboni, answered the blind man, to give  
52 me my sight. Jesus said to him, Go; thy faith hath cured thee. Immediately he recovered his sight, and followed Jesus in the way.

XI. As they approached Jerusalem, being come as far as Bethphage and Bethany, near the mount of Olives, he sent two of his disciples, and said to  
2 them, Go into the village over against you, and just as ye enter it, ye will find a colt tied, whereon no man ever rode; loose him, and bring him.  
3 And if any body ask you, 'Wherefore do ye this?' say, 'The master needeth him,' and he will instantly send him hither. Accordingly they went, and finding the colt tied before a door, where two  
5 ways met, they loosed him. Some of the people present said to them, Wherefore loose ye the colt?  
6 They having answered as Jesus had commanded  
7 them, were allowed to take him. Accordingly they brought the colt to Jesus, whereon having laid  
8 their mantles, Jesus sat upon him. And many spread their mantles in the way; others cut down sprays from the trees, and strewed them in the  
9 way. And they who went before, and they who followed, shouted, saying, 'Hosanna! \* blessed  
10 be he that cometh in the name of the Lord.† Happy be the approaching reign of our father David.  
11 Hosanna ‡ in the highest heaven.' In this manner Jesus entered Jerusalem and the temple; where, after surveying every thing around, it being late, he departed with the twelve to Bethany.  
12 On the morrow, when he left Bethany, he was

\* Save now I pray.

† Jehovah.

‡ Save now I pray.

13 hungry; and observing a fig-tree at a distance, full of leaves, went to look for fruit on it, for the fig-harvest was not yet. And being come, he found  
14 nothing but leaves. Thereupon Jesus said to it, Henceforth let never man eat fruit off thee. And his disciples heard him.

15 Being returned to Jerusalem, Jesus went into the temple, and drove out them who sold and them who bought in the temple, and overturned the tables of the money-changers, and the stalls of them  
16 who sold doves; and would suffer nobody to carry  
17 vessels through the temple. He also taught them, saying, Is it not written, "My house shall be called a house of prayer for all nations?" but ye have made  
18 it a den of robbers. And the scribes and the chief priests hearing this, sought means to destroy him; for they dreaded him, because all the multitude admired his doctrine. And in the evening he went out of the city.

20 Next morning, as they returned, they saw that  
21 the fig-tree was dried up from the root. Peter recollecting, said to him, Rabbi, behold the fig-tree which thou hast devoted, already withered. Jesus  
22 answered, Have faith in God. For verily I say unto you, Whoever shall say to this mountain, 'Be lifted and thrown into the sea,' and shall not in the least doubt, but shall believe that what he saith shall happen; whatever he shall command  
24 shall be done for him: for which reason I assure you, that what things soever ye pray for, if ye believe that ye shall obtain them, they shall be yours.

25 And when ye pray, forgive, if ye have matter of complaint against any; that your Father, who is in heaven, may also forgive you your trespasses.  
26 But if ye do not forgive, neither will your Father, who is in heaven, forgive your trespasses.

27 Again, they arrived at Jerusalem, and as he was walking in the temple, the chief priests, the scribes, and the elders, came and said to him, By what authority dost thou these things? and who empower-

29 ed thee to do them? Jesus answering, said unto them, I also have a question to ask; answer me, and I will tell you by what authority I do these  
30 things. Was the title which John had to baptize,  
31 from heaven, or from men? answer me. Then they argued thus among themselves: 'If we say, From heaven; he will reply, Why then did ye not  
32 believe him? But if we say, From men; we are in danger from the people, who are all convinced that  
33 John was a Prophet.' They therefore answering, said to Jesus, We cannot tell. Jesus replied, Neither tell I you by what authority I do these things.

XII. Then addressing them in parables, he said, A man planted a vineyard, and hedged it about, and dug a place for the wine vat, and built a tower, and  
2 having farmed it out, went abroad. The season being come, he sent a servant to the husbandmen, to receive his portion of the fruits of the vineyard.  
3 But they seized him, beat him, and sent him away  
4 empty. Again, he sent to them another servant, whom they wounded in the head with stones, and  
5 sent back with disgrace. Again, he sent another, whom they killed; and of many more that he sent,  
6 some they beat, and some they killed. At last, having an only son, whom he loved, he sent him also to them; for he said, 'They will reverence  
7 my son.' But those husbandmen said among themselves, 'This is the heir, come, let us kill him;  
8 and the inheritance will be our own.' Then they laid hold on him, and having thrust him out of the  
9 vineyard, killed him. What, therefore, will the proprietor of the vineyard do? He will come and destroy the husbandmen, and give the vineyard to  
10 others. Have ye not read this passage of Scripture: "A stone which the builders rejected, is  
11 made the head of the corner. This the Lord \* hath performed, and we behold it with admiration."  
12 And they would fain have seized him, but were afraid of the multitude; for they knew that he spoke the parable against them.

\* *Jehovah.*

## SECTION VII.

*The Prophecy on Mount Olivet.*

13 THEN the chief priests, the scribes and the elders leaving Jesus, went away, and sent to him certain Pharisees and Herodians, \* to catch him in  
14 his words. These coming up, said to him, Rabbi, we know that thou art upright, and standest in awe of none ; for thou respectest not the person of men, but teachest the way of God faithfully. Is it lawful to give tribute to Cæsar, or not ? Shall we give ?  
15 or shall we not give ? He perceiving their artifice, answered, Why would ye entangle me ? Bring me  
16 a denarius, that I may see it. When they had brought it, he asked them, Whose is this image  
17 and inscription ? They answered, Cæsar's. Jesus replied, Render to Cæsar that which is Cæsar's, and to God that which is God's. And they wondered at him.

18 Then came Sadducees to him, who say that there  
19 is no future life, and proposed this question : Rabbi, Moses hath enacted, that if a man's brother die, survived by a wife without children, he shall marry the widow, and raise issue to his brother. Now there were seven brothers. The first took a wife,  
20 and dying, left no issue. The second married her, and died ; neither left he any issue ; so did also the  
21 third. Thus all the seven married her, and left no  
22 issue. Last of all the woman also died. At the resurrection, therefore, when they are risen, to which of the seven will she belong ; for she hath  
23 been wife to them all ? Jesus answering, said unto them, Is not this the source of your error, your not knowing the Scriptures, nor the power of God ?  
24 For there will be neither marrying, nor giving in marriage, among them who rise from the dead. They will then resemble the heavenly messengers.

\* Partizans of Herod.

- 26 But as to the dead, that they are raised, have ye not read in the book of Moses, how God spoke to him in the bush, saying, "I am the God of Abraham, and the God of Isaac, and the God of Jacob." God is not a God of the dead, but of the living. Therefore ye greatly err.
- 28 A scribe who had heard them dispute, perceiving the justness of his reply, came to him, and proposed this question: Which is the chief commandment of all? Jesus answered, The chief of all the commandments is, "Hearken, Israel, the Lord \* is our God: the Lord † is one;" and, "Thou shalt love the Lord ‡ thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." This is the first commandment.
- 31 The second resembleth it: "Thou shalt love thy neighbour as thyself." There is no commandment greater than these. The scribe replied, Truly, Rabbi, thou hast answered well. There is one God, and only one; and to love him with all the heart, and with all the spirit, and with all the soul, and with all the strength; and to love one's neighbour as one's self, is more than all burnt-offerings and sacrifices. Jesus observing how pertinently he had answered, said to him, Thou art not far from the kingdom of God. After that, nobody ventured to put questions to him.
- 35 As Jesus was teaching in the temple, he asked them, Why do the scribes assert that the Messiah must be a son of David? Yet David himself, speaking by the Holy Spirit, saith, "The Lord § said to my Lord, Sit at my right hand, until I make thy foes thy footstool." David himself, therefore, calleth him his Lord, how then can he be his son? And the common people heard him with delight.
- 38 Further, in teaching, he said to them, Beware of the scribes who affect to walk in robes, who love salutations in public places, and the principal seats

\* Jehovah.

† Jehovah.

‡ Jehovah.

§ Jehovah.

in the synagogues, and the uppermost places at  
40 entertainments, who devour the families of widows,  
and use long prayers for a disguise. These shall  
undergo the severest punishment.

41 And Jesus sitting over against the treasury, ob-  
served the people throwing money into the trea-  
42 sury : and many rich persons put in much. Then  
came a poor widow, who threw in two mites,  
43 which make a farthing.\* Jesus having called his  
disciples, said to them, Verily I say unto you, that  
this poor widow hath given more than any of those  
44 who have thrown into the treasury ; for they have  
all contributed out of their superfluous store ;  
whereas she hath given all the little that she had,  
her whole living.

XIII. AS he was going out of the temple, one of his  
disciples said to him, Rabbi, look what prodigious  
2 stones and stately buildings are here ! Jesus an-  
swering, said to him, Thou seest these great build-  
ings. They shall all be so razed, that one stone  
will not be left upon another.

3 Afterwards, as he was sitting on the Mount of  
Olives, over against the temple, Peter, and James,  
4 and John, and Andrew, asked him privately, Tell  
us when will this happen ? And what will be the  
5 sign when all this is to be accomplished ? Jesus  
answering them, took occasion to say, Take heed  
6 that no man seduce you ; for many will assume  
my character, saying, ' I am the person,' and will  
7 seduce many. But when ye hear of wars, and ru-  
mours of wars, be not alarmed ; for this must hap-  
pen, but the end is not yet.

8 For nation will rise against nation, and kingdom  
against kingdom ; and there will be earthquakes in  
sundry places, and there will be famines and com-  
9 motions. These are the prelude of woes. But  
take heed to yourselves ; for they will deliver you  
to councils ; and ye will be beaten in the syna-  
gogues, and brought before governors and kings

\* Less than an English farthing.

- 10 for my sake, to bear testimony to them. The good tidings, however, must first be published amongst  
11 all nations. But when they conduct you, to deliver you up, have no anxiety beforehand, nor premeditate what ye shall speak; but whatever shall be suggested to you in that moment, speak; for it is  
12 not ye that shall speak, but the Holy Spirit. Then the brother will deliver up the brother to death; and the father the child; and children will arise  
13 against their parents, and procure their death. And on my account ye shall be hated universally; but the man who persevereth to the end shall be saved.  
14 But when ye shall see, in an unsuitable place, the desolating abomination foretold by the Prophet Daniel, (Reader, attend!) then let those in Judea  
15 flee to the mountains; and let not him who shall be on the roof, go down into the house, nor enter  
16 it, to carry any thing out of the house; and let not him who shall be in the field, turn back to fetch  
17 his mantle. But woe to the women with child, and to them who give suck in those days. Pray, then, that your flight happen not in the winter;  
18 because there shall be such affliction, in those days, as hath not been before, from the beginning of the world which God created, nor shall be ever after.  
19 Had the Lord assigned it a long duration, no soul could escape; but for the sake of the people whom he hath elected, he hath made its duration the shorter.  
20 Then if any one shall say to you, 'Lo! the Messiah is here,' or, 'Lo! he is yonder,' believe it  
21 not. For false messiahs and false prophets will arise, who will perform wonders and prodigies, in  
22 order to impose, if possible, even on the elect. Be ye therefore upon your guard: remember, I have warned you of every thing.  
23 But in those days, after that affliction, the sun shall be darkened, and the moon shall withhold her  
24 light; and the stars of heaven shall fall; and the  
25 powers which are in heaven shall be shaken. Then  
26



they shall see the Son of Man coming in the clouds  
 27 with great power and glory. Then he will send  
 his messengers, and assemble his elect from the  
 four quarters of the world, from the extremities of  
 heaven and earth.

28 Learn now a similitude from the fig-tree. When  
 its branches become tender, and put forth leaves,  
 29 ye know that the summer is nigh. In like manner,  
 when ye shall see these things happen, know that  
 30 he is near, even at the door. Verily I say unto  
 you, that this generation shall not pass until all  
 31 these things be accomplished. For heaven and  
 earth shall fail: but my words shall not fail.

32 But of that day, or of that hour knoweth none  
 (not the heavenly messengers, no not the Son) but  
 33 the Father. Be circumspect, be vigilant, and pray;  
 34 for ye know not when that time will be. When a  
 man intendeth to travel, he leaveth his household  
 in charge to his servants, assigneth to every one his  
 35 task, and ordereth the porter to watch. Watch  
 ye therefore; for ye know not when the master of  
 the house will return, whether in the evening,\* or  
 at midnight,† or at cock-crowing,‡ or in the morn-  
 36 ing,§ lest coming suddenly, he find you asleep.  
 37 Now, what I say unto you, I say unto all, Watch.

## SECTION VIII.

### *The Last Supper.*

XIV. - AFTER two days was the feast of the passover,  
 and of unleavened bread. And the chief priests  
 and the scribes were contriving how they might  
 2 take Jesus by surprise, and kill him. They said,  
 however, Not during the festival, for fear of an in-  
 surrection among the people.

3 Now being at table in Bethany, in the house of  
 Simon [formerly] a leper, there came a woman

\* Nine, afternoon. † Twelve. ‡ Three in the morning. § Six.

- who had an alabaster box of the balsam of spike-  
nard, which was very costly: and she broke open  
the box, and poured the liquor upon his head.
- 4 There were some present who said, with secret in-  
5 dignation, Why this profusion of the balsam? For  
it could have been sold for more than three hun-  
dred denarii,\* which might have been given to the  
6 poor. And they murmured against her. But Je-  
sus said, Let her alone. Why do ye molest her?  
7 She hath done me a good office. For ye will have  
the poor always amongst you, and can do them  
good whenever ye please; but me ye will not always  
8 have. She hath done what she could. She hath  
beforehand embalmed my body for the funeral.
- 9 Verily I say unto you, in whatsoever corner of the  
world the gospel shall be preached, what this wo-  
man hath now done shall be mentioned to her  
honour.
- 10 Then Judas Iscariot, one of the twelve, repaired  
11 to the chief priests, to betray Jesus to them. And  
they listened to him with joy, and promised to give  
him money. Afterwards he sought a favourable  
opportunity to deliver him up.
- 12 Now the first day of unleavened bread, when  
the passover is sacrificed, his disciples said to him,  
Whither shall we go to prepare for thy eating the  
13 passover? Then he sent two of his disciples, say-  
ing to them, Go into the city, where ye will meet  
a man carrying a pitcher of water, follow him;  
14 and wherever ye shall enter, say to the master of  
the house, 'The teacher saith, Where is the guest-  
chamber, in which I may eat the passover with my  
15 disciples?' And he will show you a large upper  
16 room ready furnished, there prepare for us. Ac-  
cordingly his disciples went away, and being come  
into the city, found every thing as he had told  
them, and prepared the passover.
- 17 In the evening he went thither with the twelve.  
18 As they were at table eating, Jesus said, Verily I

\* Upwards of £9 sterling.

say unto you, that one of you who eateth with me,  
19 will betray me. Upon this they became very sorrowful, and asked him all of them, one after another, Is it I? He answering, said to them, It is one of the twelve, he who dippeth his morsel in the  
20 dish with me. The Son of Man departeth in the manner foretold in Scripture concerning him: but woe unto that man by whom the Son of Man is betrayed: it had been better for that man never to have been born.

22 While they were at supper, Jesus took bread, and after the blessing, broke it, and gave it to  
23 them, saying, Take, eat, this is my body. Then he took the cup and having given thanks, gave it  
24 to them, and they all drank of it. And he said to them, This is my blood, the blood of the new covenant, shed for many. Verily I say unto you,  
25 that I will drink no more of the product of the vine, until that day when I shall drink it new in  
26 the kingdom of God. And after the hymn they went out to the mount of Olives.

27 And Jesus said to them, This night I shall prove a stumbling-stone to you all; for it is written, "I will smite the shepherd; and the sheep shall be  
28 dispersed." Nevertheless, after I am raised again, I will go before you to Galilee. Peter then said to  
29 him, Though they all should stumble, I never will. Jesus answered him, Verily I say unto thee, that  
30 to-day, this very night, before the cock crow twice, I even thou wilt disown me thrice. But Peter insisted on it, adding, Although I should die with  
31 thee, I never will disown thee. And all the rest said the same.

32 Then they came to a place named Gethsemane, where he said to his disciples, Stay here while I  
33 pray. And he took with him Peter, and James, and John, and being seized with grief and horror,  
34 said to them, My soul is overwhelmed with a deadly anguish; tarry here and watch. And going a little  
35 before, he threw himself on the ground, and pray-

ed that, if it were possible, he might be delivered  
36 from that hour, and said, Abba (that is Father),  
all things are possible to thee; take this cup away  
from me; yet not what I would, but what thou  
37 wilt. Then he returned, and finding them asleep,  
said to Peter, Simon, sleepest thou? Couldst thou  
38 not keep awake a single hour? Watch and pray  
that ye be not overcome by temptation: the spirit  
39 indeed is willing, but the flesh is weak. Again,  
he retired and prayed, using the same words.  
40 When he returned, he again found them sleeping;  
for their eyes were overpowered, and they knew  
41 not what to answer him. A third time he came  
and said to them, Sleep on now, and take your  
rest: all is over: the hour is come: and the Son of  
42 Man is consigned to the hands of sinners. Arise.  
Let us be going. Lo! he who betrayeth me is  
drawing near.

43 Immediately, ere he had done speaking, appeared Judas, one of the twelve, with a great multitude armed with swords and clubs, who were sent by the chief priests, the scribes, and the elders.  
44 Now the betrayer had given them this signal: The man whom I shall kiss is he; seize him, and lead  
45 him away safely. He was no sooner come, than accosting Jesus, he said, Rabbi, Rabbi, and kissed  
46 him. Then they laid hands on him, and seized him. But one of those who were present drew his sword, and smiting the high priest's servant, cut off  
48 his ear. Then Jesus addressing them, said, Do ye come with swords and clubs to apprehend me, like  
49 people in pursuit of a robber? I was daily amongst you, teaching in the temple, and ye did not arrest me. But hereby the Scriptures are accomplished.  
50 Then they all forsook him and fled.

51 Now there followed him a youth who had only a linen cloth wrapped about his body; the soldiers  
52 having laid hold of him, he left the cloth, and fled from them naked.

## SECTION IX.

*The Crucifixion.*

53 THEN they took Jesus away to the high priest,  
with whom all the chief priests, the elders, and the  
54 scribes were convened. And Peter followed him  
at a distance, as far as the court of the high priest's  
house, and sat there with the officers, warming  
himself at the fire.

55 Meanwhile the chief priests and all the Sanhe-  
drim sought for evidence against Jesus, in order to  
56 condemn him to die, but found none: for many  
gave false testimony against him, but their testi-  
57 monies were insufficient. Then some arose who  
testified falsely against him, saying, We heard him  
58 say, 'I will demolish this temple made with hands,  
and in three days will build another without hands.'  
59 But even here their testimony was defective. Then  
60 the high priest, standing up in the midst, interro-  
gated Jesus, saying, Dost thou answer nothing to  
61 what these men testify against thee? But he  
was silent, and gave no answer. Again, the  
high priest interrogating him, said, Art thou the  
62 Messiah, the Son of the blessed one? Jesus an-  
swered, I am; nay, ye shall see the Son of Man  
sitting at the right hand of the Almighty, and  
63 coming in the clouds of heaven. Then the high  
priest rent his garments, saying, What further  
64 need have we of witnesses? Ye have heard the  
blasphemy. What is your opinion? And they all  
65 pronounced him worthy of death. Then some be-  
gan to spit on him; others to cover his face and  
buffet him, saying to him, Divine who it is. And  
the officers gave him blows on the cheeks.

66 Now Peter being below in the court, one of the  
maid-servants of the high priest came thither, who  
seeing Peter warming himself, looked on him, and  
67 said, Thou also wast with the Nazarene Jesus.

68 But he denied, saying, I know him not : nor do I  
understand what thou meanest. Immediately he  
69 went out into the portico, and the cock crew. The  
maid seeing him again, said to the standers-by,  
70 This is one of them. Again he denied. And a  
little after, those who were present said to Peter,  
Thou art certainly one of them ; for thou art a  
71 Galilean, thy speech showeth it. Upon this he  
affirmed, with imprecations and oaths, that he did  
72 not know the man of whom they spake. Then the  
cock crew the second time : and Peter recollected  
the word which Jesus had said to him, " Before  
the cock crow twice, thou wilt disown me thrice."  
And reflecting thereon, he wept.

XV. EARLY in the morning, the chief priests, with  
the elders, the scribes, and all the sanhedrim, after  
consulting together, bound Jesus, carried him away,  
and delivered him to Pilate.

2 Pilate asking him, said, Thou art the king of  
3 the Jews? He answered, Thou sayest right. Now  
the chief priests accused him of many things.  
4 Again Pilate asked him, saying, Answerest thou  
nothing? Observe how many crimes they arraign  
5 thee for. But Jesus answered no more, insomuch  
that Pilate was astonished.

6 Now at the festival, he always released to them  
7 any one prisoner whom they desired. And there  
was one Barabbas that had been imprisoned with  
his seditious associates, who in their sedition had  
8 committed murder. And with clamour the multi-  
tude demanded of Pilate what he used to grant  
9 them. He answered them, saying, Shall I re-  
10 lease to you the king of the Jews? (For he knew  
that through envy the chief priests had delivered  
11 him up.) But the chief priests incited the multi-  
tude to insist on the release of Barabbas, in pre-  
12 ference to Jesus. Pilate again interposed, saying,  
What then would ye have me do with him whom  
13 ye call king of the Jews? They cried, Crucify  
14 him. Pilate asked them, Why? What evil hath

he done? But they cried the more vehemently,  
15 Crucify him. Then Pilate, desirous to gratify the crowd, released Barabbas to them, and having caused Jesus to be scourged, delivered him up to be crucified.

16 And the soldiers brought him into the hall called  
17 pretorium,\* where having convened all the band, they arrayed him in purple, and crowned him with  
18 a wreath of thorns, and saluted him, saying, Hail,  
19 king of the Jews! Then they struck him on the head with a reed, and spat upon him, and paid him  
20 homage on their knees. And when they had mocked him, they stripped him of the purple, and dressed him in his own clothes, and took him away to be crucified.

21 And they constrained one Symon a Cyrenian, who passed by, in coming from the country, the father of Alexander and Rufus, to carry the cross.  
22 And they brought him to Golgotha, that is to say,  
23 the place of skulls, where they gave him wine to drink, mingled with myrrh, which he would not  
24 receive. When they had nailed him to the cross, they parted his garments, dividing by lot what  
25 every man should take. Now it was the third  
26 hour† when they nailed him to the cross. And the inscription, bearing the cause of his death, was in these words, THE KING OF THE JEWS.  
27 They likewise crucified two robbers with him, one  
28 at his right hand, the other at his left. And that Scripture was fulfilled, which saith, "He was ranked among malefactors."

29 Meantime they who passed by reviled him, shaking their heads, and saying, Ah! thou who demolishest the temple, and rebuildest it in three  
30 days: save thyself, and come down from the cross.  
31 The chief priests likewise, with the scribes, deriding him, said among themselves, He saved others;  
32 cannot he save himself? Let the Messiah, the king of Israel, descend now from the cross, that

\* The governor's palace, or hall of audience.

† Nine in the morning.

we may see and believe. Even those who were crucified with him, reproached him.

- 33 Now from the sixth hour\* until the ninth, † dark-  
 34 ness covered all the land. At the ninth hour, ‡  
 Jesus cried aloud, saying, Eloi, eloi, lama sa-  
 bachthani? which signifieth, “My God, my God,  
 35 why hast thou forsaken me?” Some who were  
 present, hearing this, said, Hark ! he calleth Elijah.  
 36 One at the same time ran and dipped a sponge in  
 vinegar, and having fastened it to a stick, present-  
 ed it to him to drink, saying, Let alone, we shall  
 see whether Elijah will come to take him down.  
 37 And Jesus sending forth a loud cry, expired.  
 38 Then was the vail of the temple rent in two, from  
 39 top to bottom. And the centurion who stood over  
 against him, observing that he expired with so loud  
 a cry, said, Surely this man was the Son of a God.  
 40 There were women also looking on at a distance,  
 amongst whom were Mary Magdalene, and Mary  
 41 the mother of James the younger, and of Joses  
 and Salome (these had followed him, and served  
 him, when he was in Galilee), and several others  
 who came with him to Jerusalem.

## SECTION X.

### *The Resurrection.*

- 42 WHEN it was evening (because it was the pre-  
 43 paration, § that is, the eve of the Sabbath ||), Joseph  
 of Arimathea, an honourable senator, who himself  
 also expected the reign of God, taking courage, re-  
 paired to Pilate, and begged the body of Jesus.  
 44 Pilate, amazed that he was so soon dead, sent for  
 the centurion, and asked him whether Jesus had  
 45 been dead any time. And being informed by the  
 46 centurion, he granted the body to Joseph ; who  
 having brought linen, and taken Jesus down,

\* Twelve, noon.  
 § Friday.

† Three, afternoon.

‡ Three, afternoon.  
 || Saturday.



wrapped him in the linen, and laid him in a monument, hewn out of the rock, and rolled a stone to 47 the entrance. Now Mary Magdalene, and Mary the mother of Joses saw where he was laid.

XVI. WHEN the Sabbath was past, Mary Magdalene, Mary the mother of James, and Salome, brought spices, that they might embalm Jesus.

2 And early in the morning, the first day of the week, \* they came to the monument about sunrise.

3 And they said among themselves, Who will roll away the stone for us from the entrance of the mo-

4 nument? (for it was very large.) But when they looked, they saw that the stone had been rolled

5 away. Then entering the monument, they beheld a youth sitting on the right side, clothed in a white

6 robe, and they were frightened. But he said to them, Be not frightened; ye seek Jesus the Naza-

7 rene, who was crucified. He is risen: he is not here: behold the place where they laid him. But

go, say to his disciples, and to Peter, 'He is gone before you to Galilee; where ye shall see him, as

8 he told you.' The women then getting out, fled from the monument, seized with trembling and

consternation; but said nothing to any one, they were so terrified.

9 Jesus having arisen early the first day of the week, appeared first to Mary Magdalene, out of

10 whom he had cast seven demons. She went and informed those who had attended him, who were

11 in affliction and tears. But when they heard that he was alive, and had been seen by her, they did

not believe it.

12 Afterwards, he appeared in another form to two of them, as they travelled on foot into the country.

13 These being returned, acquainted the other disciples, but neither did they believe them.

14 At length he appeared to the eleven, as they were eating, and reproached them with their incredulity and obstinacy in disbelieving those who

\* Sunday.

L

- 15 had seen him after his resurrection. And he said unto them, Go throughout all the world, proclaim  
16 the good tidings to the whole creation. He who shall believe, and be baptized, shall be saved; but  
17 he who will not believe shall be condemned. And these miraculous powers shall attend the believers. In my name they shall expel demons. They shall  
18 speak languages unknown to them before. They shall handle serpents [with safety]. And if they drink poison, it shall not hurt them. They shall cure the sick, by laying their hands upon them.  
19 NOW, after the Lord had spoken to them, he was taken up into heaven, and sat down at the  
20 right hand of God. As for them, they went out and proclaimed the tidings every where, the Lord co-operating with them, and confirming their doctrine by the miracles wherewith it was accompanied.

THE  
GOSPEL  
BY  
LUKE.

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INTRODUCTION.

1. **FORASMUCH** as many have undertaken to compose a narrative of those things which have been accomplished amongst us, as they who were, from the beginning, eye witnesses, and afterwards ministers of the word, delivered them to us; I have also determined, having exactly traced every thing from the first, to write a particular account to thee, most excellent Theophilus; that thou mayest know the certainty of those matters wherein thou hast been instructed.

SECTION I.

*The Annunciation.*

5 **IN** the days of Herod, king of Judea, there was a priest named Zacharias, of the course of Abijah; and his wife, named Elizabeth, was of the daughters of Aaron. They were both righteous before God, blameless observers of all the Lord's commandments and ordinances. And they had no child, because Elizabeth was barren, and they were both advanced in years.

8 **Now** when he came to officiate as priest in the order of his course, it fell to him by lot, according

to the custom of the priesthood, to offer incense in  
10 the sanctuary. And while the incense was burning,  
the whole congregation were praying without.  
11 Then there appeared to him a messenger of the  
Lord, standing on the right side of the altar of  
12 incense. And Zacharias was discomposed at the  
13 sight, and in great terror. But the angel said to  
him, Fear not, Zacharias; for thy prayer is heard,  
and Elizabeth thy wife shall bear thee a son, whom  
14 thou shalt name John.\* He shall be to thee matter  
of joy and transport; and many shall rejoice be-  
15 cause of his birth. For he shall be great before  
the Lord; he shall not drink wine, nor any fer-  
mented liquor; but he shall be filled with the Holy  
16 Spirit, even from his mother's womb. And many  
of the sons of Israel he shall bring back to the  
17 Lord their God. Moreover, he shall go before  
them in the spirit and power of Elijah, to recon-  
cile fathers to their children, and, by the wisdom  
of the righteous, to render the disobedient a people  
18 well disposed for the Lord. And Zacharias said to  
the angel, Whereby shall I know this: for I am an  
19 old man, and my wife is advanced in years? The  
angel answering, said unto him, I am Gabriel,†  
who attend in the presence of God, and am sent to  
20 tell thee this joyful news. But know that thou  
shalt be dumb, and shalt not recover thy speech,  
until the day when these things happen; because  
thou hast not believed my words, which shall be  
fulfilled in due time.  
21 Meantime the people waited for Zacharias, and  
wondered that he staid so long in the sanctuary.  
22 But when he came out, he could not speak to  
them; and they perceived that he had seen a vi-  
sion in the sanctuary; for he made them under-  
23 stand by signs, and remained speechless. And  
when his days of officiating were expired, he return-  
24 ed home. Soon after, Elizabeth his wife conceiv-  
ed, and lived in retirement five months, and said,

\* *The Lord's favour.*† *God's power.*

25 The Lord hath done this for me, purposing now to deliver me from the reproach I lay under among men.

26 NOW in the sixth month, God sent Gabriel, 27 his messenger, to Nazareth, a city of Galilee; to a virgin betrothed to a man called Joseph, of the house of David; and the virgin's name was Mary.

28 When the angel entered, he said to her, Hail, favourite of heaven! the Lord be with thee, thou

29 happiest of women! At his appearance and words she was perplexed, and revolved in her mind what

30 this salutation could mean. And the angel said to her, Fear not, Mary, for thou hast found favour

31 with God. And behold, thou shalt conceive and 32 bear a son, whom thou shalt name Jesus.\* He

shall be great, and shall be called the Son of the Highest. And the Lord God will give him the

33 throne of David his father. And he shall reign over the house of Jacob for ever: his reign shall

34 never end. Then said Mary to the angel, How shall this be, since I have no intercourse with

35 man? The angel answering, said unto her, The Holy Spirit will descend upon thee, and the power

of the Highest will overshadow thee; therefore the Holy progeny shall be called the Son of God.

36 And lo, thy cousin Elizabeth also hath conceived a son in her old age; and she who is called barren,

37 is now in her sixth month: for nothing is impos-

38 sible with God. And Mary said, Behold the hand- maid of the Lord. Be it unto me according to thy word. Then the angel departed.

39 In those days Mary set out and travelled expeditiously into the hill-country, to a city of Judah;

40 where having entered the house of Zacharias, she 41 saluted Elizabeth. As soon as Elizabeth heard

Mary's salutation, the babe leaped in her womb; and Elizabeth was filled with the Holy Spirit, and

42 cried with a loud voice, Thou art the most blessed of women, and blessed is the fruit of thy womb.

\* Saviour.

43 But how have I deserved this honour, to be visited  
44 by the mother of my Lord? for know, that as soon  
as the sound of thy salutation reached mine ears,  
45 the babe leaped in my womb for joy. And happy  
is she who believed, that the things which the Lord  
had promised her, shall be performed.

46 Then Mary said, My soul magnifieth the Lord,  
47 and my spirit rejoiceth in God my Saviour; be-  
cause he hath not disdained the low condition of  
48 his handmaid, for henceforth all posterity will pro-  
49 nounce me happy. For the Almighty, whose name  
50 is venerable, hath done wonders for me. His mer-  
cy on them who fear him, extendeth to generations  
51 of generations. He displayeth the strength of his  
arm, and dispelleth the vain imaginations of the  
52 proud. He pulleth down potentates from their  
53 thrones, and exalteth the lowly. The needy he  
loadeth with benefits; but the rich he spoileth of  
54 every thing. He supporteth Israel his servant (as  
55 he promised to our fathers,) ever inclined to mercy  
towards Abraham and his race.

56 And Mary, after staying with Elizabeth about  
three months, returned home.

## SECTION II.

### *The Nativity.*

57 WHEN the time for Elizabeth's delivery was  
58 come, she brought forth a son: and her neighbours  
and relations who heard that the Lord had shown  
59 her great kindness, congratulated with her. And  
on the eighth day, when they came to the child's  
circumcision, they would have him called by his  
60 father's name, Zacharias. And his mother inter-  
posed, saying, No; but he shall be called John.  
61 They said unto her, There is none of thy kindred  
62 of that name. They therefore asked his father by  
63 signs, how he would have him called. He having

demanded a table-book, wrote thereon, " His  
64 name is John," which surprised them all. And  
his mouth was opened directly, and his tongue  
65 [loosed.] And he spake praising God. Now all  
the neighbourhood were struck with awe; and the  
fame of these things spread throughout all the hill-  
66 country of Judea. And all who heard these things,  
pondering them in their hearts, said, What will  
this child prove hereafter? And the hand of the  
Lord was with him.

67 Then Zacharias his father, being filled with the  
68 Holy Spirit, prophesied, saying, Blessed be the  
Lord the God of Israel, because he hath visited  
69 and redeemed his people; and (as anciently he pro-  
mised by his holy Prophets) hath raised a prince  
for our deliverance in the house of David his ser-  
71 vant; for our deliverance from our enemies, and  
72 from the hands of all who hate us; in kindness to  
our forefathers, and remembrance of his holy co-  
73 venant; the oath which he swore to our father  
74 Abraham, to grant unto us, that being rescued out  
of the hands of our enemies, we might serve him  
boldly, in piety and uprightness, all the days of  
76 our life. And thou, child, shalt be called a pro-  
phet of the Most High; for thou shalt go before the  
77 Lord, to prepare his way, by giving the knowledge  
of salvation to his people, in the remission of their  
78 sins, through the tender compassion of our God,  
who hath caused a light to spring from on high to  
79 visit us, to enlighten those who abide in darkness  
and in the shades of death, to direct our feet into  
the way of peace.

80 Now the child grew, and acquired strength of  
mind, and continued in the deserts, until the time  
when he made himself known to Israel.

II. ABOUT that time Cæsar Augustus issued an  
edict that all the inhabitants of the empire should  
2 be registered. (This first register took effect when  
3 Cyrenius \* was president of Syria.) When all

\* In the Latin authors, *Quirinius*.

went to be registered, every one to his own city,  
4 Joseph also went from Nazareth, a city of Galilee,  
to the city of David in Judea called Bethlehem (for  
5 he was of the house and lineage of David), to be  
registered, with Mary his betrothed wife, who was  
6 pregnant. While they were there, the time came  
7 that she should be delivered. And she brought  
forth her first-born son, and swathed him, and laid  
him in a manger, because there was no room for  
them in the house allotted to strangers.

8 Now there were shepherds in the fields in that  
country, who tended their flock by turns through  
9 the night-watches. On a sudden a messenger of  
the Lord stood by them, and a divine glory encom-  
passed them with light, and they were frightened  
10 exceedingly. But the angel said to them, Fear  
not: for, lo! I bring you good tidings, which shall  
11 prove matter of great joy to all the people; because  
to-day is born unto you, in the city of David, a  
12 Saviour who is the Lord Messiah. And by this ye  
shall know him; ye shall find a babe in swaddling  
13 bands, lying in the manger. Instantly the angel  
was attended by a multitude of the heavenly host,  
14 who praised God, saying, Glory to God in the  
highest heaven, and peace upon the earth, and  
good-will towards men.

15 And when the angels returned to heaven, having  
left the shepherds, these said one to another, Let  
us go to Bethlehem, and see this which hath hap-  
16 pened, whereof the Lord hath informed us. And  
hastening thither, they found Mary and Joseph  
17 with the babe who lay in the manger. When they  
saw this, they published what had been imparted to  
18 them concerning this child. And all who heard  
it, wondered at the things told them by the shep-  
19 herds. But Mary let none of these things escape  
unobserved, weighing every circumstance within  
20 herself. And the shepherds returned, glorifying  
and praising for all that they had heard and seen,  
agreeably to what had been declared unto them.



21 ON the eighth day, when the child was circum-  
cised, they called him Jesus, the angel having  
given him that name before his mother conceived  
him.

22 AND when the time of their purification was  
expired, they carried him to Jerusalem, as the law  
of Moses appointeth, to present him to the Lord  
23 (as it is written in the law of God, " Every male,  
who is the first-born of his mother, is consecrated to  
24 the Lord ") and to offer the sacrifice enjoined in the  
law, a pair of turtle-doves, or two young pigeons.

25 Now there was at Jerusalem a man named Si-  
meon, a just and religious man, who expected the  
26 consolation of Israel ; and the Holy Spirit was up-  
on him, and had revealed unto him, that he should  
27 not die until he had seen the Lord's Messiah. This  
man came, guided by the Spirit, into the temple.  
And when the parents brought in the child Jesus,  
28 to do for him what the law required, he took him  
29 into his arms and blessed God and said, Now,  
Lord, thou dost in peace dismiss thy servant, ac-  
30 cording to thy word ; for mine eyes have seen the  
31 Saviour whom thou hast provided in the sight of  
32 all the world ; a luminary to enlighten the nations,  
33 and be the glory of Israel thy people. And Joseph,  
and the mother of Jesus, heard with admiration  
34 the things spoken concerning him. And Simeon  
blessed them, and said to Mary his mother, This  
child is destined for the fall and the rise of many  
in Israel, and to serve as a mark for contradiction  
35 (yea, thine own soul shall be pierced as with a ja-  
velin) ; that the thoughts of many hearts may be  
disclosed.

36 There was also a prophetess, Anna, daughter of  
Phanuel, of the tribe of Asher, in an advanced  
age, who had lived seven years with a husband,  
37 whom she married when a virgin ; and being now a  
widow of about eighty-four years, departed not from  
the temple, but served God in prayer and fasting  
38 night and day ; she also coming in at that instant,

gave thanks to the Lord, and spake concerning Jesus to all those in Jerusalem who expected deliverance.

- 39 After they had performed every thing required by the law of the Lord, they returned to Galilee,  
40 to their own city Nazareth. And the child grew and acquired strength of mind, being filled with wisdom, and adorned with a divine gracefulness.

### SECTION III.

#### *The Baptism.*

- 41 NOW the parents of Jesus went yearly to Jeru-  
42 salem at the feast of the passover. And when he was twelve years old, they having gone thither, ac-  
43 cording to the usage of the festival, and remained the customary time; being on their return, the child Jesus staid behind in Jerusalem, and neither  
44 Joseph nor his mother knew it. They supposing him to be in the company, went a day's journey, and then sought him among their relations and ac-  
45 quaintance; but not finding him, they returned to  
46 Jerusalem, seeking him. And after three days, they found him in the temple, sitting among the doctors, both hearing them, and asking them ques-  
47 tions. And all who heard him were astonished; but they who saw him were amazed at his understanding and answers. And his mother said to him,  
49 Son, why hast thou treated us thus? Behold, thy father and I have sought thee with sorrow. He answered, Why did ye seek me? Knew ye not that  
50 I must be at my Father's? But they did not comprehend his answer.  
51 And he returned with them to Nazareth, and was subject unto them, and his mother treasured  
52 up all these things in her memory. And Jesus advanced in wisdom and stature, and in power with God and man.

III. NOW in the fifteenth year of the reign of Tibe-

rius, Pontius Pilate being procurator of Judea, Herod tetrarch of Galilee, Philip his brother tetrarch of Iturea, and the province of Trachonitis, and Lysanias tetrarch of Abilene, in the high priest-  
2 hood of Annas\* and Caiaphas, the word of God came, in the wilderness, to John the son of Zacha-  
3 rias. And he went through all the country along the Jordan, publishing the baptism of reformation  
4 for the remission of sins. As it is written in the book of the Prophet Isaiah, "The voice of one pro-  
claiming in the wilderness, prepare a way for the  
5 Lord,† make for him a straight passage. Let every valley be filled, every mountain and hill be levelled; let the crooked roads be made straight, and the  
6 rough ways smooth, that all flesh may see the Sa-  
7 viour [sent] of God." Then said he to the multi-  
tudes that flocked out to be baptized by him, Off-  
spring of vipers, who hath prompted you to flee  
8 from the impending vengeance? Produce then the proper fruits of reformation; and not say within yourselves, 'We have Abraham for our father;' for I assure you, that of these stones God can raise  
9 children to Abraham. And even now the axe lieth at the root of the trees. Every tree, therefore, which produceth not good fruit, is felled and thrown into the fire.

10 Upon this the multitude asked him, What must  
11 we do then? He answered, Let him who hath two coats impart to him who hath none; and let him  
12 who hath victuals do the same. There came also publicans to be baptized, who said, Rabbi, what  
13 must we do? He answered, Exact no more than  
14 what is appointed you. Soldiers likewise asked him, And what must we do? He answered, In-  
jure no man, either by violence or false accusation, and be content with your allowance.

15 As the people were in suspense concerning John, every man imagining within himself that he might be the Messiah, John addressed them all, saying,

\* Called by Josephus, *Ananus*.

† *Jehovah*.

- 16 I indeed baptize in water ; but one mightier than I cometh, whose shoe-latchet I am not worthy to untie ; he will baptize you in the Holy Spirit and  
17 fire : his winnowing shovel is in his hand, and he will thoroughly cleanse his grain ; he will gather the wheat into his granary, and consume the chaff  
18 in unquenchable fire. And with many other exhortations, he published the good tidings to the people.
- 19 But Herod the tetrarch having been reproved by him on account of Herodias his brother's wife, and for all the crimes which Herod had committed,  
20 added this to the number, that he confined John in prison.
- 21 NOW when John baptized all the people, Jesus was likewise baptized ; and while he prayed, the  
22 heaven was opened, and the Holy Spirit descended upon him in a bodily form, like a dove, and a voice came from heaven, which said, Thou art my beloved Son ; in thee I delight. Now Jesus was himself about thirty years in subjection, being (as was supposed) a son of Joseph, son of Heli, son of  
24 Matthat, son of Levi, son of Melchi, son of Janna, son of Joseph, son of Mattathias, son of Amos, son  
26 of Nahum, son of Esli, son of Naggai, son of Maath, son of Mattathias, son of Shimei, son of Joseph,  
27 son of Judah, son of Joanna, son of Reza, son of Zerubabel, son of Salathiel, son of Neri, son of  
29 Melchi, son of Addi, son of Cosam, son of Elmodam, son of Er, son of Joses, son of Eliezer, son of Jorim, son of Matthat, son of Levi, son of  
30 Simeon, son of Judah, son of Joseph, son of Jonan, son of Eliakim, son of Meleah, son of Mainan, son  
32 of Mattatha, son of Nathan, son of David, son of Jesse, son of Obed, son of Boaz, son of Salmon, son of Nahshon, son of Amminadab, son of Ram,  
34 son of Hezron, son of Pharez, son of Judah, son of Jacob, son of Isaac, son of Abraham, son of Terah, son of Nahor, son of Serug, son of Reu,  
36 son of Peleg, son of Eber, son of Salah, son of Cainan, son of Arphaxad, son of Shem, son of

37 Noah, son of Lamech, son of Methuselah, son of  
 38 Enoch, son of Jared, son of Mehalaliel, son of  
 Cainan, son of Enos, son of Seth, son of Adam,  
 son of God.

IV. NOW Jesus, full of the Holy Spirit, returned  
 from the Jordan, and was led by the Spirit into  
 2 the wilderness, where he continued forty days, and  
 was tempted by the devil. Having eaten nothing  
 all that time, when it was ended, he was hungry.  
 3 And the devil said to him, If thou be a Son of God,  
 4 command this stone to become bread. Jesus an-  
 swered him, saying, It is written, "Man liveth  
 not by bread only, but by whatever God pleaseth."  
 5 Then the devil having brought him to the top of a  
 high mountain, showed him all the kingdoms of the  
 6 earth in an instant, and said to him, All this  
 power and glory I will give thee; for it is deliver-  
 7 ed to me, and to whomsoever I will, I give it; if,  
 therefore, thou wilt worship me, it shall all be thine.  
 8 Jesus answering, said, It is written, "Thou shalt  
 worship the Lord\* thy God, and shalt serve him  
 9 only." Then he brought him to Jerusalem, and  
 placing him on the battlement of the temple, said  
 10 to him, If thou be a Son of God, throw thyself  
 down hence; for it is written, "He will give his  
 11 angels charge concerning thee to keep thee; and in  
 their arms they shall uphold thee, lest thou dash  
 12 thy foot against a stone." Jesus answered, It is  
 said, "Thou shalt not put the Lord† thy God to  
 13 the proof." When the devil had ended all the  
 temptation, he departed from him for a time.

## SECTION IV.

### *The Entrance on the Ministry.*

14 THEN Jesus by the impulse of the Spirit, re-  
 turned to Galilee, and his renown spread through-

\* Jehovah.

† Jehovah.

M

15 out the whole country, and he taught in their synagogues with universal applause.

16 Being come to Nazareth, where he had been brought up, he entered the synagogue, as his custom was, on the Sabbath-day, and stood up to

17 read. And they put into his hands the book of the Prophet Isaiah, and having opened the book,

18 he found the place where it was written, "The Spirit of the Lord\* is upon me, inasmuch as he hath anointed me to publish glad tidings to the poor; he hath commissioned me to heal the broken-hearted, to announce liberty to the captives, and

19 recovery of sight to the blind, to release the oppressed, to proclaim the year of acceptance to the

20 Lord."† And having closed the book, and returned it to the servant, he sat down, and the eyes of

21 all in the synagogue were fixed upon him. And he began with saying to them, This very day the Scripture which ye have just now heard is fulfilled.

22 And all extolled him; but being astonished at the words full of grace which he uttered, they said, Is

23 not this Joseph's son? He said to them, Ye will doubtless apply to me this proverb, 'Physician, cure thyself.' Do as great things here in thine own country, as we hear thou hast done in Capernaum.

24 But in fact, added he, no prophet was ever well

25 received in his own country. I tell you of a truth, there were many widows in Israel in the days of Elijah, when heaven was shut up for three years

26 out all the land: yet to none of them was Elijah

27 sent, but to a widow in Sarepta‡ of Sidonia. There were likewise many lepers in Israel in the days of Elisha the Prophet: and Naaman the Syrian was

28 cleansed, but none of those. On hearing this, the whole synagogue were enraged, and breaking up,

29 drove him out of the city, and brought him to the brow of the mountain whereon their city was built,

30 that they might throw him down headlong. But he passing through the midst of them, went away.

\* *Jehovah.*† *Jehovah.*‡ In the Old Testament, *Zarephath*.

31 Then he came to Capernaum, a city of Galilee,  
32 and taught them on the Sabbath. And they were  
astonished at his manner of teaching; for he spoke  
with authority.

33 Now there was in the synagogue a man possessed  
by the spirit of an unclean demon, who roared out,  
34 saying, Ah! Jesus of Nazareth, what hast thou to do  
with us? Art thou come to destroy us? I know who  
35 thou art, the holy one of God. And Jesus rebuked  
him, saying, Be silent, and come out of him.  
Whereupon the demon, having thrown him down in  
the middle of the assembly, came out without harm-  
36 ing him. And they were all in amazement, and  
said one to another, What meaneth this, that with  
authority and power he commandeth the unclean  
37 spirits, and they come out? Thenceforth his fame  
was blazed in every corner of the country.

38 When he was gone out of the synagogue, he entered  
the house of Simon, whose wife's mother had a  
violent fever, and they entreated him on her behalf.

39 Jesus standing near her, rebuked the fever, and it  
left her, and she instantly arose and served them.

40 After sunset, all they who had any sick, of what-  
ever kind of disease, brought them to him; and he,

41 laying his hands on every one, cured them. Demons  
also came out of many, crying out, Thou art  
the Messiah, the Son of God. But he rebuked  
them, and would not allow them to speak, be-

42 cause they knew that he was the Messiah. When  
it was day, he retired into a desert place; and the  
multitude sought him out, and came to him, and

43 urged him not to leave them; but he said to them,  
I must publish the good tidings of the reign of God  
in other cities also, because for this purpose I am

44 sent. Accordingly he made this publication in the  
synagogues of Galilee.

V. ONE time, as he stood by the lake of Genneza-  
reth,\* the multitude pressing upon him to hear the  
2 word of God, he saw two barks aground near the

\* In the Old Testament, *Chinnereth*.

edge, but the fishermen were on shore washing  
3 their nets. Having gone aboard one of them,  
which was Simon's, he desired him to put off a little  
from the land. Then he sat down, and taught the  
people out of the bark.

4 When he had done speaking, he said to Simon,  
Launch out into deep water, and let down your nets  
5 for a draught. Simon answered, Master, we have  
toiled all night, and have caught nothing; never-  
6 theless, at thy word I will let down the net. Hav-  
ing done this, they inclosed such a multitude of  
7 fishes, that the net began to break. And they  
beckoned to their companions in the other bark to  
come and help them. And they came and loaded  
both the barks, so that they were near sinking.  
8 When Simon Peter saw this, he threw himself at  
Jesus' knees, crying, Depart from me, Lord, for  
9 I am a sinful man. For the draught of fishes which  
they had taken had filled him and all his compa-  
10 nions with terror, particularly James and John,  
sons of Zebedee, who were Simon's partners. And  
Jesus said to Simon, Fear not, henceforth thou shalt  
11 catch men. And having brought their barks to  
land, they forsook all and followed him.

12 When he was in one of the neighbouring cities,  
a man covered with leprosy, happening to see him,  
threw himself on his face, and besought him, say-  
ing, Master, if thou wilt, thou canst cleanse me.  
13 Jesus stretching out his hand, and touching him,  
said, I will; be thou cleansed. That instant his  
leprosy departed from him, and he commanded him  
14 to tell nobody. But go [said he], show thyself to  
the priest, and present the offering appointed by  
Moses, for notifying unto the people that thou art  
15 cleansed. Yet so much the more was Jesus every  
where talked of, that vast multitudes flocked to  
hear him, and to be cured by him of their maladies.  
16 And he withdrew into solitary places, and prayed.  
17 ONE day, as he was teaching, and Pharisees,  
and doctors of law, who had come from Jerusalem,



and from every town of Galilee and Judea, were sitting by ; the power of the Lord was exerted in the cure of the sick. And behold some men carrying on a bed a man afflicted with a palsy, endeavoured to bring him in, and place him before Jesus ; but finding it impracticable, by reason of the crowd, they got upon the roof, and let him down through the tiling, with the little bed in the midst before him. Jesus perceiving their faith, said to him, Man, thy sins are forgiven thee. On which the scribes and the Pharisees reasoned thus, ‘ Who is this that speaketh blasphemies ? Can any one forgive sins beside God ? ’ Jesus knowing their thoughts, addressed himself to them, and said, What are ye reasoning in your hearts ? Whether is easier, to say ‘ Thy sins are forgiven thee ; ’ or to say [with effect] ‘ Arise and walk ? ’ But, that ye may know that the Son of Man hath power upon the earth to forgive sins, Arise (said he to the palsied man), take up thy bed, and return to thy house. That instant he rose in their presence, took up his bed, and returned home, glorifying God. Seeing this, they were all struck with amazement and reverence, and glorified God, saying, We have seen incredible things to-day.

After this he went out, and observing a publican named Levi sitting at the toll-office, said to him, Follow me. And he arose, left all, and followed him. And Levi made him a great entertainment in his own house, where there was a great company of publicans and others at table with them. But the scribes and the Pharisees of the place murmured, saying to his disciples, Why do ye eat and drink with publicans and sinners ? Jesus answering, said unto them, It is not the healthy, but the sick, who need a physician. I am come to call, not the righteous, but sinners, to reformation. Then they asked him, How is it that the disciples of John, and likewise those of the Pharisees, frequently fast and pray, but thine eat and drink ?

34 He answered, Would ye have the bridemen fast,  
35 while the bridegroom is with them? But the days  
will come wherein the bridegroom shall be taken  
36 from them: in those days they will fast. He  
added this similitude, Nobody mendeth an old  
mantle with new cloth; otherwise the new will  
rend the old; besides, the old and the new will  
37 never suit each other. Nobody putteth new wine  
into old leathern bottles; otherwise the new wine  
will burst the bottles, and thus the wine will be  
38 spilled, and the bottles rendered useless. But if  
new wine be put into new bottles, both will be pre-  
39 served. Besides, a man, after drinking old wine,  
calleth not immediately for new; for he saith,  
'The old is milder.'

VI. ON the Sabbath called secondprime, as Jesus  
was passing through the corn-fields, his disciples  
plucked the ears of corn, and rubbed them in their  
2 hands, and ate them. And some Pharisees said to  
them, Why do ye that which is not lawful, on the  
3 Sabbath, to do? Jesus replying, said to them, Did  
ye never read what David and his attendants did,  
4 when they were hungry; how he entered the man-  
sion of God, and took and ate the loaves of the  
presence, and gave also of this bread to his atten-  
dants; though it cannot be eaten lawfully by any  
5 but the priests? He added, The Son of Man is  
master even of the Sabbath.

6 It happened also, on another Sabbath, that he  
went into the synagogue, and taught; and a man  
7 was there, whose right hand was blasted. Now  
the scribes and the Pharisees watched to see whe-  
ther he would heal on the Sabbath, that they might  
8 find matter for accusing him. But he knowing  
their thoughts, said to the man whose hand was  
blasted, Arise, and stand in the middle. And he  
9 arose and stood. Then Jesus said to them, I would  
ask you, What is it lawful to do on the Sabbath?  
10 Good or ill? To save or to destroy? And looking  
around on them all, he said to the man, Stretch

out thy hand; and in doing this, his hand was rendered sound like the other. But they were filled with madness, and consulted together what they should do to Jesus.

## SECTION V.

### *The Nomination of Apostles.*

12 IN those days Jesus retired to a mountain to pray, and spent the whole night in an oratory.  
13 When it was day, he called to him his disciples; and of them he chose twelve, whom he named  
14 apostles. Simon, whom he also named Peter, and Andrew his brother, James and John, Philip and  
15 Bartholomew, Matthew and Thomas, James son of  
16 Alpheus, and Simon called the Zealous, Judas brother of James, and Judas Iscariot, who proved a traitor.

17 Afterward, Jesus coming down with them, stopped in a plain, whither a company of his disciples, with a vast multitude from all parts of Judea, Jerusalem, and the maritime country of Tyre and Sidon, were come to hear him, and to be healed of  
18 their diseases. Those also who were infested with  
19 unclean spirits, came and were cured. And every one strove to touch him, because a virtue came from him, which healed them all.

20 THEN lifting his eyes on his disciples, he said, Happy ye poor, for the kingdom of God is yours!  
21 Happy ye that hunger now, for ye shall be satisfied! Happy ye that weep now, for ye shall  
22 laugh! Happy shall ye be when men shall hate you, and separate you from their society; yea, reproach and defame you, on account of the Son of  
23 Man! Rejoice on that day, and triumph, knowing that your reward in heaven is great! for thus did  
24 their fathers treat the Prophets. But woe unto you  
25 rich; for ye have received your comforts! Woe

- unto you that are full ; for ye shall hunger ! Woe unto you who laugh now ; for ye shall mourn and weep ! Woe unto you, when men shall speak well of you ; for so did their fathers of the false prophets.
- But I charge you, my hearers, love your enemies, do good to them who hate you, bless them who curse you, and pray for them who traduce you. To him who smiteth thee on one cheek, present the other ; and from him who taketh thy mantle, withhold not thy coat. Give to every one who asketh thee ; and from him who taketh away thy goods, do not demand them back. And as ye would that men should do unto you, do ye likewise unto them. For if ye love those [only] who love you, what thanks are ye entitled to ? since even sinners love those who love them. And if ye do good to those [only] who do good to you, what thanks are ye entitled to ? since even sinners do the same. And if ye lend to those [only] from whom ye hope to receive, what thanks are ye entitled to ? since even sinners lend to sinners, that they may receive as much in return. But love ye your enemies, do good and lend, nowise despairing ; and your reward shall be great ; and ye shall be sons of the Most High ; for he is kind to the ungrateful and malignant. Be therefore merciful, as your Father is merciful.
- Judge not, and ye shall not be judged ; condemn not, and ye shall not be condemned ; release, and ye shall be released ; give, and ye shall get : good measure, pressed and shaken, and heaped, shall be poured into your lap ; for with the same measure wherewith ye give to others, ye yourselves shall receive.
- He used also this comparison : Can the blind guide the blind ? Will not both fall into a ditch ? The disciple is not above his teacher ; but every finished disciple shall be as his teacher. And why observest thou the mote in thy brother's eye ; but perceivest not the thorn in thine own eye ? Or

how canst thou say to thy brother, ' Brother, let me take out the mote which is in thine eye,' not considering that there is a thorn in thine own eye ? Hypocrite, first take the thorn out of thine own eye : then thou wilt see to take out the mote which  
43 is in thy brother's eye. That is not a good tree which yieldeth bad fruit ; nor is that a bad tree which yieldeth good fruit. For every tree is known  
44 by its own fruit. Figs are not gathered off thorns ; nor grapes off a bramble bush. The good man,  
45 out of the good treasure of his heart, bringeth that which is good : the bad man out of the bad treasure of his heart, bringeth that which is bad ; for it is out of the fulness of his heart that his mouth speaketh.

46 But why do ye, in addressing me, cry, Master,  
47 Master, and obey not what I command ? Whoever cometh to me, and heareth my precepts, and practiseth them, I will show you whom he resembleth : he resembleth a man who built a house, and digging deep, laid the foundation upon the rock : and when an inundation came, the torrent broke upon that house, but could not shake it ; for it was  
48 founded upon the rock. But he who heareth, and doth not practise, resembled a man who, without laying a foundation, built a house upon the earth ; which, when the torrent brake against it, fell and became a great pile of ruins.

VII. WHEN he had finished his discourse in the audience of the people, he entered Capernaum. And a centurion's servant, who was dear to his master,  
2 was sick, and in danger of dying. And the centurion having heard concerning Jesus, sent to him Jewish elders, to entreat him to come and save his  
3 servant. When they came to Jesus, they earnestly besought him, saying, He is worthy of this favour ; for he loveth our nation ; and it was he who  
4 built our synagogue. Then Jesus went with them ; and when he was not far from the house, the centurion sent friends to him to say, Master, trouble

not thyself; for I have not deserved that thou  
7 shouldst come under my roof; wherefore neither  
thought I myself fit to come into thy presence: say  
8 but the word, and my servant will be healed. For  
even I, who am under the authority of others, hav-  
ing soldiers under me, say to one, 'Go,' and he  
goeth, to another, 'Come,' and he cometh, and to  
9 my servant, 'Do this,' and he doth it. Jesus  
hearing these things, admired him, and turning,  
said to the multitude which followed, I assure you  
I have not found so great faith, even in Israel.  
10 And they who had been sent having returned to  
the house, found the servant well who had been sick.  
11 The day following, he went into a city called  
Nain, accompanied by his disciples and a great  
12 crowd. As he approached the gate of the city, the  
people were carrying out a dead man, the only son  
of his mother, who was a widow; and many of  
13 the citizens were with her. When the Lord saw  
her, he had pity upon her, and said to her, Weep  
14 not. Then he advanced, and touched the bier (the  
bearers stopping) and said, Young man, arise, I  
15 command thee. Then he who had been dead, sat  
up, and began to speak, and Jesus delivered him  
16 to his mother. And all present were struck with  
awe, and glorified God, saying, a great Prophet  
hath arisen amongst us; and, God hath visited his  
17 people. And this report concerning him spread  
throughout Judea and all the neighbouring country.  
18 NOW John's disciples having informed their  
19 master of all these things, he called two of them,  
whom he sent to Jesus to ask him, Art thou he  
20 who cometh? or must we expect another? Being  
come to him, they said, John the Baptist hath sent  
us to ask thee, Art thou he who cometh? or must  
21 we expect another? At that very time Jesus was  
delivering many from diseases and maladies, and  
evil spirits, and giving sight to many who were  
22 blind. And he returned this answer, Go, and re-  
port to John what ye have seen and heard: the

blind are made to see, the lame to walk, the deaf to hear; the leprous are cleansed, the dead are raised, glad tidings is brought to the poor. And happy is he to whom I shall not prove a stumbling-block.

24 When John's messengers were departed, Jesus said to the multitude concerning John, What went ye out into the wilderness to behold? a reed shaken by the wind? But what went ye out to see? a man effeminately dressed? It is in royal palaces [not in deserts] that they who wear splendid apparel, and live in luxury, are found. What then did ye go to see? a prophet? yea, I tell you, and something superior to a prophet. For this is he, concerning whom it is written, "Behold I send mine angel before thee, who shall prepare thy way." For I declare unto you, among those who are born of women, there is not a greater prophet than John the Baptist; yet the least in the reign of God shall be greater than he. All the people, even the publicans, who heard John, have, by receiving baptism from him, honoured God; whereas the Pharisees and the lawyers, in not being baptized by him, have rejected the counsel of God with regard to themselves.

31 Whereunto then shall I compare the men of this generation? whom are they like? They are like children in the market-place, of whom their companions complain and say, 'We have played to you upon the pipe, but ye have not danced; we have sung mournful songs to you, but ye have not wept.' For John the Baptist is come abstaining from bread and from wine, and ye say, 'He hath a demon.' The Son of Man is come using both, and ye say, 'He is a lover of banquets and wine, an associate of publicans and sinners.' But wisdom is justified by all her children.

## SECTION VI.

*Signal Miracles and Instructions.*

36 NOW one of the Pharisees asked Jesus to eat  
with him : and he went into the Pharisee's house,  
37 and placed himself at table. And behold a woman  
in the city who was a sinner, knowing that he ate  
38 at the house of the Pharisee, brought an alabaster  
box of balsam, and standing behind at his feet  
weeping, bathed them with tears, and wiped them  
with the hairs of her head, and kissed his feet, and  
39 anointed them with the balsam. The Pharisee  
who had invited him, observing this, said within  
himself, ' If this man were a prophet, he would  
have known who this woman is that toucheth him,  
40 and of what character ; for she is a sinner.' Then  
Jesus said to him, Simon, I have something to say  
41 to thee. He answered, Say it, Rabbi. A certain  
creditor had two debtors ; one owed five hundred  
42 denarii,\* the other fifty. † But not having where-  
with to pay, he freely forgave them both. Say,  
43 then, which of them will love him most ? Simon  
answered, I suppose he to whom he forgave most.  
44 Jesus replied, Thou hast judged rightly. Then  
turning to the woman, he said to Simon, Thou  
seest this woman : when I came into thy house,  
thou gavest me no water for my feet, but she hath  
washed my feet with tears, and wiped them with  
45 the hairs of her head. Thou gavest me no kiss ;  
but she, since she entered, hath not ceased kiss-  
46 ing my feet. Thou didst not anoint my head with  
oil, but she hath anointed my feet with balsam.  
47 Wherefore, I tell thee, her sins, which are many,  
are forgiven ; therefore her love is great. But  
48 he to whom little is forgiven, hath little love. Then  
49 he said to her, Thy sins are forgiven. Those who  
were at table with him said within themselves,

\* About £15 12s. sterling.

† About £1 11s. sterling.



50 ' Who is this that even forgiveth sins ? ' But he said to the woman, Thy faith hath saved thee ; go in peace.

VIII. AFTERWARDS he travelled through cities and villages, proclaiming the joyful tidings of the 2 reign of God, being attended by the twelve, and by certain women who had been delivered from evil spirits and distempers, Mary called Magdalene 3 out of whom went seven demons, Joanna wife of Chuza, Herod's steward, Susanna, and several others who assisted him with their property.

4 Now when a great multitude was assembled, and the people were flocking to him out of the cities, 5 he spake by a parable, The sower went out to sow his grain : and in sowing, part fell by the way-side, and was crushed under foot, or picked up by the 6 birds ; part fell upon a rock, and when it was sprung up, withered away for want of moisture ; 7 part also fell among thorns, and the thorns grew 8 up and choked it ; and part fell into good soil, and sprang up, and yielded increase a hundred fold. Having said this, he cried, Whoso hath ears to hear, let him hear.

9 And his disciples asked him, saying, What 10 meaneth this parable ? He answered, It is your privilege to know the secrets of the reign of God, which to others are couched in parables, that, though they look, they may not perceive ; though they hear, they may not understand.

11 Now this is the meaning of the parable. The 12 seed is the word of God. By the way-side are meant those hearers out of whose hearts the devil coming taketh away the word, lest they should be- 13 lieve and be saved. By the rock was meant those who, when they hear, receive the word with joy, yet not having it rooted in them, are but tempo- 14 rary believers ; for in time of trial they fall off. By the ground encumbered with thorns, are meant those hearers who are entangled in the business, and pursuits, and pleasures of life, which stifle

- the word, so that it bringeth no fruit to maturity.
- 15 But by the good soil are meant those, who, having heard the word, retain it in a good and honest heart, and persevere in bringing forth fruit.
- 16 A lamp is never lighted to be covered with a vessel, or put under a bed, but to be set on a stand,
- 17 that they who enter may see the light. For there is no secret which shall not be discovered; nor any thing concealed which shall not be known and become public. Take heed, therefore, how ye hear; for to him who hath, more shall be given; but from him who hath not, shall be taken even that which he seemeth to have.
- 19 Then his mother and brothers came to speak with him, but could not get near him for the
- 20 crowd. And it was told him by some persons, Thy mother and thy brothers are without, desiring
- 21 to see thee. But he answering, said unto them, My mother and my brothers are those who hear the word of God, and obey it.
- 22 ONE day Jesus having gone into a bark with his disciples, said to them, Let us cross the lake. Accordingly they set sail. But while they sailed, he
- 23 fell asleep, and there blew such a storm upon the lake as filled the bark with water, and endangered
- 24 their lives. And they came to him, and awakened him, saying, Master, master, we perish. Then he arose and rebuked the wind, and the raging of the water: and they ceased, and there was a calm.
- 25 And Jesus said to them, Where is your faith? But they said one to another with fear and admiration, Who is this that commandeth even the
- 26 winds and the water, and they obey him? And they arrived at the country of the Gadarenes which is opposite to Galilee.
- 27 Being come ashore, a man of the city met him who had been long possessed by demons, and who wore no clothes, and had no habitation but the sepulchres. When he saw Jesus, he roared out, and
- 28 threw himself at his feet, crying, What hast thou

to do with me, Jesus, Son of the Most High God?  
89 I beseech thee, do not torment me. (For he had ordered the unclean spirit to come out of the man; for it had frequently seized him, insomuch that, when he was chained and fettered, he broke his bonds, and was driven by the fiend into the desert.)  
30 Then Jesus asked him, saying, What is thy name? He answered, Legion, because many demons had  
31 entered into him. And they entreated him that he  
33 would not command them to go into the abyss, but, as there was a numerous herd of swine feeding on the mountain, that he would permit them to enter  
33 into the swine. And he permitted them. Then the demons, having quitted the man, entered into the swine; and the herd rushed down a precipice  
34 into the lake, and were drowned. The herdsmen seeing this, fled, and spread the news through the  
35 city and villages. And the inhabitants flocked out to see what had happened. Being come to Jesus, and finding the man, of whom the demons were dispossessed, sitting at the feet of Jesus, clothed,  
36 and in his right mind, they were afraid. But having been informed by the spectators, in what manner the demoniac had been delivered, all the people of the country of the Gadarenes entreated him to leave them; for they were struck with terror. Accordingly he re-entered the bark and returned.  
38 Now the man out of whom the demons were gone, entreated his permission to attend him. But Jesus dismissed him, saying, Return home and relate what great things God hath done for thee. Then he departed and published through all the city what great things Jesus had done for him.  
40 Jesus, at his return, was welcomed by the crowd, who were all waiting for him.  
41 Meantime came a man named Jairus, a ruler of the synagogue, who, throwing himself at the feet  
42 of Jesus, besought him to come into his house: for he had an only daughter, about twelve years old, who was dying.

43 As Jesus went along, the people crowded him ;  
and a woman, who had been twelve years afflicted  
with an issue of blood, and had consumed all her  
living upon physicians, none of whom could cure  
44 her, coming behind, touched the tuft of his mantle ;  
45 upon which her issue was stanchd. Then Jesus  
said, Who touched me ? When every body denied,  
Peter, and those with him, answered, Master, the  
multitude throng and press thee, and dost thou  
46 say, ‘ Who touched me ? ’ Jesus replied, Somebody  
hath touched me ; for I am sensible that my power  
47 was just now exerted. Then the woman perceiv-  
ing that she was discovered, came trembling, and  
having thrown herself prostrate, declared to him,  
before all the people, why she had touched him,  
48 and how she had been immediately healed : and he  
said to her, Daughter, take courage, thy faith hath  
cured thee ; go in peace.

49 While he was yet speaking, one came from the  
house of the director of the synagogue, who said,  
Thy daughter is dead, trouble not the Teacher.  
50 Jesus hearing this, said to Jairus, Fear not ; only  
51 believe, and she shall be well. Being come to the  
house, he allowed nobody to enter with him, ex-  
cept Peter and John and James, and the maiden’s  
52 father and mother. And all wept, and lamented  
her. But he said, Weep not ; she is not dead, but  
53 asleep. And they derided him, knowing that she  
54 was dead. But he, having made them all retire,  
took her by the hand, and called, saying, Maiden,  
55 arise. And her spirit returned, and she arose im-  
mediately, and he commanded to give her food.  
56 And her parents were astonished, but he charged  
them not to mention to any body what had happened.

IX. JESUS having convened the twelve, gave them  
power and authority over all the demons, and to  
2 cure diseases, and commissioned them to proclaim  
3 the reign of God, and to heal the sick. And he  
said to them, Provide nothing for your journey ;  
nor staves, nor bag, nor bread, nor silver, nor two

4 coats a-piece ; and continue in whatever house ye  
5 are received into, until ye leave the place. And  
wheresoever they will not receive you, shake even  
the dust off your feet, as a protestation against  
6 them. They accordingly departed, and travelled  
through the villages, publishing the good tidings,  
and performing cures everywhere.

7 Now Herod the tetrarch having heard of all that  
Jesus had done, was perplexed, because some said,  
8 John is risen from the dead ; some, Elijah hath  
appeared ; and others, One of the ancient prophets  
9 is risen again. And Herod said, John I beheaded :  
but who is this of whom I hear such things ? And  
he was desirous to see him.

10 Now the apostles being returned, reported to  
Jesus all that they had done : and he, taking them  
with him, retired privately to a desert belonging to  
11 the city of Bethsaida. When the multitude knew  
it, they followed him ; and he receiving them, spoke  
to them concerning the reign of God, and healed  
those who had need of healing.

12 When the day began to decline, the twelve ac-  
costing him, said, Dismiss the people, that they  
may go to the nearest towns and villages, and pro-  
vide themselves in lodging and food ; for we are  
13 here in a desert. He answered, Supply them your-  
selves with food. They replied, We have only five  
loaves and two fishes ; unless we go and buy vic-  
14 tuals for all this people. For they were about five  
thousand men. Then he said to his disciples,  
15 Make them lie down in parties, fifty in a party.  
16 And they did so, making them all lie down. Then  
he took the five loaves and the two fishes ; and  
looking up to heaven, he blessed and brake them,  
and gave them to his disciples to set before the  
17 multitude. When all had eaten, and were satis-  
fied, they took up twelve baskets full of fragments.

## SECTION VII.

*The Transfiguration.*

- 18 AFTERWARDS, Jesus, having withdrawn from  
the multitude to pray apart with his disciples, asked  
them, saying, Who do the people say that I am?  
19 They answered, John the Baptist; others say,  
Elijah; and others, that one of the ancient pro-  
20 phets is risen again. He said to them, But who  
say ye that I am? Peter answered, The Messiah  
21 of God. Then having strictly charged them, he  
prohibited them from telling this to any body, add-  
22 ing, The Son of Man must suffer many things,  
and be rejected by the elders, and chief priests and  
scribes, and be killed, and rise again the third day.  
23 Then he said to all the people, If any man will  
come under my guidance, let him renounce him-  
24 self, and take his cross daily, and follow me. For  
whosoever would save his life, shall lose it; and  
whosoever will lose his life for my sake, shall save  
25 it. What will it profit a man to gain the whole  
26 world, with the forfeit or ruin of himself? For  
whosoever shall be ashamed of me and of my words,  
of him the Son of Man will be ashamed, when he  
shall come in his own glory, and in that of the  
27 Father, and of the holy messengers. I certify you,  
that there are some standing here, who shall not  
taste death until they see the reign of God.
- 28 ABOUT eight days after this discourse, he took  
with him Peter and John and James, and went  
29 up upon a mountain to pray. While he prayed,  
the appearance of his countenance was changed,  
and his raiment contracted a dazzling whiteness.  
30 And behold, two men of a glorious aspect, Moses  
31 and Elijah, conversed with him, and spoke of the  
departure which he was to accomplish at Jerusa-  
32 lem. Now Peter, and those that were with him,  
were overpowered with sleep; but when they awoke,

they saw his glory, and the two men who stood  
33 with him. As these were removing from Jesus,  
Peter said to him, not knowing what he said, Master,  
it is good for us to stay here : let us, then, make  
three booths, one for thee, one for Moses, and one  
34 for Elijah. While he was speaking, a cloud came  
and covered them, and the disciples feared when  
35 those men entered the cloud : from the cloud a  
voice came, which said, This is my beloved Son, hear  
36 him. While the voice was uttered, Jesus was found  
alone. And this they kept secret, telling nobody,  
in those days, aught of what they had seen.

37 The next day, when they were come down from  
38 the mountain, a great multitude met him. And  
one of the crowd cried out, saying, Rabbi, I be-  
seech thee, take pity on my son ; for he is my only  
39 child. And, lo, a spirit seizeth him, making him  
instantly cry out, and fall into convulsions : so that  
he foameth ; and after he is much bruised, hardly  
40 leaveth him. And I besought thy disciples to ex-  
41 pel the demon ; but they were not able. Then  
Jesus answering said, O incredulous and perverse  
generation ; how long shall I be with you, and  
42 suffer you ? Bring thy son hither. And as he was  
coming, the demon dashed him down in convul-  
sions. And Jesus rebuked the unclean spirit, and  
having cured the child, delivered him to his father.  
43 And they were all amazed at the great power of God.

While all were admiring every thing which Jesus  
44 did, he said to his disciples, Mark diligently these  
words, ' The Son of Man is to be delivered into the  
45 hands of men.' But they understood not this lan-  
guage ; it was veiled to them, that they might not  
apprehend it ; and they were afraid to ask him con-  
cerning it.

46 And there arose a debate among them, which  
47 of them should be the greatest. But Jesus, who per-  
ceived the thought of their heart, took a child, and  
48 placing him near himself said to them, Whosoever  
shall receive this child for my sake, receiveth me ;

and whosoever shall receive me, receiveth him who sent me: for he who is least amongst you all shall be greatest.

49 Then John said, Master, we saw one expelling demons in thy name, and we forbade him, because

50 he consorteth not with us. Jesus answered, Forbid not such, for whoever is not against us, is for us.

51 NOW as the time of his removal approached, he set out resolutely for Jerusalem, and sent messen-

52 gers before, who went into a village of the Samaritans to make preparation for him. But they would

53 not admit him, because they perceived he was going to Jerusalem. His disciples, James and John, ob-

54 serving this, said, Master, wilt thou that we call down fire from heaven to consume them, as Elijah

55 did? But he turned and rebuked them, saying, Ye know not what spirit ye are of; for the Son of

56 Man is come, not to destroy men, but to save them. Then they went to another village.

57 As they were on the way, one said to him, Master, I will follow thee whithersoever thou goest.

58 Jesus answered, The foxes have caverns, and the birds of the air have places of shelter, but the Son of Man hath not where to repose his head.

59 He said to another, Follow me. He answered, Sir, permit me first to go and bury my father.

60 Jesus replied, Let the dead bury their dead, but go thou and publish the reign of God.

61 Another likewise said, I will follow thee, Sir, but first permit me to take leave of my family.

62 Jesus answered, No man who, having put his hand to the plough, looketh behind him, is fit for the kingdom of God.

X. AFTERWARDS the Lord appointed seventy others also, and sent them two and two before him, into every city and place whither he intended to go.

2 And he said to them, The harvest is plentiful, but the reapers are few: pray, therefore, the Lord of the harvest, that he would send labourers to reap it.

3 Go then; behold I send you forth as lambs amongst



4 wolves. Carry no purse, nor bag, nor shoes, and  
5 salute no person by the way. Whatever house ye  
6 enter, say, first, 'Peace be to this house.' And if  
a son of peace be there, your peace shall rest upon  
7 him; if not, it shall return upon yourselves. But  
remain in the same house, eating and drinking such  
things as it affordeth; for the workman is worthy  
8 of his wages: go not from house to house. And  
whatever city ye enter, if they receive you, eat  
9 such things as are set before you; cure their sick,  
and say to them, 'The reign of God cometh upon  
10 you.' But whatever city ye enter, if they do not  
11 receive you, go out into the streets and say, 'The  
very dirt of your streets, which cleaveth to us, we  
wipe off against you; know, however, that the  
12 reign of God cometh upon you.' I assure you, that  
the condition of Sodom shall be more tolerable on  
that day, than the condition of that city.

13 Woe unto thee, Chorazin; woe unto thee, Beth-  
saida; for if the miracles which have been per-  
formed in you, had been performed in Tyre and  
Sidon, they had repented long ago, sitting in sack-  
14 cloth and ashes. Wherefore the condition of Tyre  
and Sidon shall be more tolerable in the judgment  
15 than yours. And thou, Capernaum, which hast  
been exalted to heaven, shalt be thrown down to  
16 hades. He that heareth you, heareth me; and he  
that rejecteth you, rejecteth me; and he that re-  
jecteth me, rejecteth him who sent me.

17 And the seventy returned with joy, saying, Mas-  
ter, even the demons are subject unto us, through  
18 thy name. He said to them, I beheld Satan fall  
19 like lightning from heaven. Lo, I empower you  
to tread on serpents and scorpions, and all the  
might of the enemy; and nothing shall hurt you.  
20 Nevertheless, rejoice not in this, that the spirits  
are subject unto you; but rejoice that your names  
21 are enrolled in heaven. At that time Jesus was  
joyful in spirit, and said, I adore thee, O Father,  
Lord of heaven and earth, because having hidden

these things from sages and the learned, thou hast revealed them unto babes. Yes, Father, because  
22 such is thy pleasure. My Father hath imparted every thing to me; and none knoweth who the Son is, except the Father; nor who the Father is, except the Son, and he to whom the Son will reveal  
23 him. Then turning, he said apart to his disciples,  
24 Blessed are the eyes which see what ye see. For I assure you, that many prophets and kings have wished to see the things which ye see, but have not seen them, and to hear the things which ye hear, but have not heard them.

25 THEN a lawyer stood up, and said, trying him, Rabbi, what must I do to obtain eternal life?  
26 Jesus said unto him, What doth the law prescribe?  
27 What readest thou there? He answered, "Thou shalt love the Lord\* thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbour as thyself." Jesus replied, Thou hast answered right.  
28 Do this, and thou shalt live.

29 But he, desirous to appear blameless, said to Jesus,  
30 Who is my neighbour? Jesus said in return, A man of Jerusalem, travelling to Jericho, fell among robbers, who having stripped and wounded him,  
31 went away, leaving him half dead. A priest accidentally going that way, and seeing him, passed  
32 ed by on the farther side. Likewise a Levite on the road, when he came near the place and saw  
33 him, passed by on the farther side. But a certain Samaritan, as he journeyed, came where he was, and when he saw him, he had compassion, and  
34 went up to him, and having poured wine and oil into his wounds, he bound them up. Then he set him on his own beast, brought him to an inn, and  
35 took care of him. On the morrow, when he was going away, he took out two denarii,† and giving them to the host, said, 'Take care of this man, and whatever thou spendest more, when I return,

\* Jehovah.

† About 1s. 3d. sterling.

36 I will repay thee.' Now which of these three,  
thinkest thou, was neighbour to him who fell  
37 among the robbers? The lawyer answered, He  
who took pity upon him. Then said Jesus, Go  
thou, and do in like manner.

38 AND as they travelled, he went into a village,\*  
where a woman named Martha entertained him at  
39 her house. She had a sister called Mary, who sat  
at the feet of Jesus, listening to his discourse:  
40 But Martha, who was much cumbered about serv-  
ing, came to him and said, Master, carest thou  
41 not that my sister leaveth me to serve alone? Bid  
her, therefore, assist me. Jesus answering, said  
unto her, Martha, Martha, thou art anxious, and  
42 troublest thyself about many things. One thing  
only is necessary. And Mary hath chosen the good  
part which shall not be taken from her.

## SECTION VIII.

### *The Character of the Pharisees.*

XI. IT happened that Jesus was praying in a certain  
place; and when he had done, one of his disciples  
said to him, Master, teach us to pray, as John  
2 also taught his disciples. He answered, When ye  
pray, say, ['Our] Father, [who art in heaven,]  
thy name be hallowed; thy reign come; [thy will  
3 be done upon the earth, as it is in heaven;] give  
us each day our daily bread; and forgive us our  
4 sins, for even we forgive all who offend us; and  
abandon us not to temptation, [but preserve us  
from evil.']

5 Moreover, he said unto them, Should one of you  
have a friend, and go to him<sup>a</sup> at midnight, and say,  
6 'Friend, lend me three loaves; for a friend of  
mine is come off his road to see me, and I have  
7 nothing to set before him;' and he from within

\* To wit *Bethany*.

- should answer, 'Do not disturb me; the door is now locked; I and my children are in bed; I can-  
8 not rise to give thee:' I tell you, [if the other continue knocking,] though he will not rise and supply him, because he is his friend; he will, because of his importunity, get up, and give him as many  
9 as he wanteth. I likewise tell you, Ask, and ye shall obtain; seek, and ye shall find; knock, and  
10 the door shall be opened to you: for whosoever asketh, obtaineth; whosoever seeketh, findeth; and to every one who knocketh, the door is opened.  
11 What father amongst you would give his son a stone, when he asketh bread; or when he asketh a fish, would, instead of a fish, give him a serpent; or when he asketh an egg, would give him  
12 a scorpion? If ye, therefore, bad as ye are, can give good things to your children; how much more will your Father give from heaven the Holy Spirit to them that ask him?  
14 ONE time he was expelling a demon which caused dumbness, and when the demon was gone out, the dumb spake, and the people wondered.  
15 Some however said, He expelleth demons by Beelzebub prince of the demons. (Others to try him,  
16 asked of him a sign in the sky.) But he knowing their thoughts, said to them, By intestine broils any kingdom may be desolated, one family falling  
17 after another. Now, if there be intestine broils in the kingdom of Satan, how can that kingdom subsist? for ye say that I expel demons by Beelzebub. Moreover, If I by Beelzebub expel demons, by whom do your sons expel them? Where-  
18 fore they shall be your judges. But if I by the finger of God expel demons, the reign of God  
19 hath overtaken you. When the strong one armed guardeth his palace, his effects are secure. But, if  
20 he who is stronger, shall attack and overcome him, he will strip him of his armour on which he relied,  
21 and dispose of his spoils. He who is not for me, is against me; and he who gathereth not with me, scattereth.

24 The unclean spirit, when he is gone out of a man, wandereth over parched deserts, in search of a resting-place. But not finding any, he saith, ' I  
25 will return to my house whence I came.' Being  
26 come, he findeth it swept and furnished. Whereupon he goeth, and bringeth seven other spirits more wicked than himself; and having entered, they dwell there, and the last state of that man becometh worse than the first.

27 While he was saying these things, a woman raising her voice, cried to him from amid the crowd, Happy the womb which bore thee, and the breasts  
28 which suckled thee. Say, rather, replied he, Happy they who hear the Word of God and obey it.

29 When the people crowded together, he said, This is an evil generation. They demand a sign; but no sign shall be given them, save the sign of the  
30 Prophet Jonah. For as Jonah was a sign to the Ninevites, so shall the Son of Man be to this ge-  
31 neration. The queen of the South \* country will arise in the judgment against the men of this generation, and cause them to be condemned; because she came from the extremities of the earth to hear the wise discourses of Solomon; and behold  
32 here is something greater than Solomon. The men of Nineveh will stand up in the judgment against this generation, and cause it to be condemned; because they repented when warned by Jonah; and behold here is something greater than Jonah.

33 A lamp is lighted, not to be concealed, or put under a corn measure, but on a stand, that they  
34 who enter may have light. The lamp of the body is the eye: when, therefore, thine eye is sound, thy whole body is enlightened; but when thine eye is  
35 distempered, thy body is in darkness. Take heed, then, lest the light which is in thee be darkness.  
36 If thy whole body, therefore, be enlightened, hav-

\* In the Old Testament, *Sheba*.

ing no part dark, the whole will be so enlightened, as when a lamp lighteth thee by its flame.

37 While he was speaking, a Pharisee asked him to dine with him. And he went and placed himself  
38 at table. But the Pharisee was surprised to observe, that he used no washing before dinner.  
39 Then the Lord said to him, As for you, Pharisees, ye cleanse the outside of your cups and dishes, while ye yourselves are inwardly full of rapacity  
40 and malevolence. Unthinking men ! did not he  
41 who made the outside, make the inside also ? Only give in alms what ye have, and all things shall be clean unto you.

42 Woe unto you, Pharisees, because ye pay the tithe of mint and rue, and every kind of herb, and neglect justice and the love of God. These things ye ought to have practised, and not to have omitted those.

43 Woe unto you, Pharisees, because ye love the most conspicuous seat in synagogues, and salutations in public places.

44 Woe unto you, Scribes and Pharisees, hypocrites, because ye are like concealed graves, over which people walk without knowing it.

45 Here one of the lawyers interposing, said, By speaking thus, Rabbi, thou reproachest us also.  
46 He answered, Woe unto you, lawyers, also, because ye lade men with intolerable burdens, burdens which ye yourselves will not so much as touch with one of your fingers.

47 Woe unto you, because ye build the monuments  
48 of the prophets, whom your fathers killed. Surely ye are both vouchers and accessories to the deeds of your fathers ; for they killed them, and ye build their monuments.

49 Wherefore, thus saith the wisdom of God, ‘ I will send them prophets and apostles ; some of them  
50 they will kill, others they will banish ; insomuch that the blood of all the prophets which hath been shed since the formation of the world, shall be re-

51 quired of this generation, from the blood of Abel to the blood of Zechariah, who fell between the altar and the house of God.' Yes, I assure you, all shall be required of this generation.

52 Woe unto you, lawyers, because ye have carried off the key of knowledge; ye have not entered yourselves, and those who were entering, ye hindered.

53 While he spake these things, the Scribes and the Pharisees began vehemently to press him with  
54 questions on many points; laying snares for him, in order to draw from his own mouth matter of accusation against him.

XII. MEANTIME, while the crowd in myriads flocked about him, insomuch that they trod one upon another, he said, addressing himself to his disciples, Above all things, beware of the leaven  
2 of the Pharisees, which is hypocrisy. For there is nothing covered that shall not be detected; nothing  
3 secret that shall not be known. What ye have spoken in the dark, shall be reported in the light; and what ye have whispered in the closet, shall be  
4 proclaimed from the house-top. But I charge you, my friends, fear not them who kill the body, and  
5 after that can do no more: but I will show you whom ye ought to fear; fear him who, after he hath killed, hath power to cast into hell. I repeat  
6 it to you, fear him. Are not five sparrows sold for two pence? \* Yet not one of them is forgotten  
7 of God: yea, the very hairs of your head are all numbered: fear not, therefore, ye are much more  
8 valuable than sparrows. Moreover, I say unto you, whoever shall acknowledge me before men, him the Son of Man will acknowledge before the  
9 angels of God; but whoever denieth me before men, shall be disowned before the angels of God.  
10 And whoso shall inveigh against the Son of Man, may obtain remission; but to him who detracteth  
11 from the Holy Spirit, there is no remission. And

\* Value *three-halfpence* of our money.

when ye are brought before synagogues, and magistrates, and rulers, be not solicitous, how or  
12 what ye shall answer, or what ye shall say : for the Holy Spirit will teach you in that moment what ought to be said.

13 Then one said to him out of the crowd, Rabbi, order my brother to divide the inheritance with  
14 me. He answered, Man, who constituted me your  
15 judge or arbiter ? And he said to them, Be upon your guard against covetousness ; for in whatever affluence a man be, his life dependeth not on his possessions.

16 He also used this example, A certain rich man  
17 had lands which brought forth plentifully. And he reasoned thus with himself, What shall I do ;  
18 for I have not where to store up my crop ?—I will do this, added he, I will pull down my barns, and build larger, and there I will store up all my pro-  
19 duct and my goods. And I will say to my soul, ‘ Soul, thou hast plenty of goods laid up for many years ; take thine ease, eat, drink, enjoy thyself.’  
20 But God said to him, ‘ Thou fool, this very night thy soul is required of thee. Whose, then, shall  
21 those things be which thou hast provided ?’ So it fareth with him who amasses treasure for himself, but is not rich towards God.

22 Then he said to his disciples, For this reason I charge you, be not anxious about your life, what ye shall eat ; nor about your body, what ye shall  
23 wear. Life is a greater gift than food, and the  
24 body than raiment. Consider the ravens ; they neither sow nor reap ; have neither cellar nor barn ; but God feedeth them. How much more  
25 valuable are ye than the fowls ? Besides, which of you can, by his anxiety, prolong his life one hour ?  
26 If, therefore, ye cannot thus effect even the smallest thing, why are ye anxious about the rest ?  
27 Consider the lilies. How do they grow ? They toil not ; they spin not ; yet I affirm, that even Solomon, in all his glory, was not equally adorned



28 with one of these. If, then, God ~~se~~ array the  
herbage, which to-day is in the field, and to-mor-  
row is cast into the oven; how much more will he  
29 array you, O ye distrustful? Ask not ye, there-  
fore, what ye shall eat, or what ye shall drink;  
30 live not in anxious suspense. For all these things  
the Pagans seek; whereas your Father knoweth  
31 that ye need them. But seek ye the kingdom of  
God, and all these things shall be superadded to  
32 you. Fear not, my little flock, for it hath pleased  
33 your Father to give you the kingdom. Sell your  
goods and give alms; provide yourselves purses  
which wear not out; treasure inexhaustible in  
heaven, where no thieves approach, where nothing  
34 is spoiled by worms. For where your treasure is,  
your heart will likewise be.  
35 Let your loins be girt, and your lamps burning;  
36 and yourselves like those who wait their master's  
return from the wedding; that when he cometh  
and knocketh, they may immediately let him in.  
37 Happy those servants whom their master, at his  
return, shall find watching. Verily I say unto  
you, that he will gird himself, and having placed  
38 them at table, will attend and serve them. And  
whether he come in the second watch, or in the  
third; if he find things thus, happy are those ser-  
39 vants. Ye are certain, that if the master of the  
house knew at what hour the thief would come, he  
would watch, and not allow him to break into his  
40 house. Be ye then always prepared; because the  
Son of Man will come at an hour when ye are not  
expecting him.  
41 Then Peter said to him, Master, is this compa-  
42 rison directed to us alone, or to all present? The  
Lord said, Who now is the discreet and faithful  
steward, whom the master will set over his house-  
hold, to dispense regularly the allowance of corn?  
43 Happy that servant, if his master, at his arrival,  
44 shall find him so employed. I tell you truly, he will  
entrust him with the management of all his estate.

45 But as to the servant who shall say within himself,  
‘ My master delayeth his return,’ and shall beat  
the men-servants and the maids, and shall feast and  
46 carouse, and be drunken ; the master of that ser-  
vant will come on a day when he is not expecting  
him, and at an hour he is not apprised of, and hav-  
ing discarded him, will assign him his portion with  
47 the faithless. And that servant who knew his  
master’s will, yet did not make himself ready, nor  
execute his orders, shall receive many stripes ;  
48 whereas he who knew it not, but did things de-  
serving chastisement, shall receive few : for much  
will be required of every one to whom much is  
given ; and the more a man is entrusted with, the  
more will be exacted from him.

49 I came to throw fire upon the earth ; and what  
50 would I, but that it were kindled ? I have an im-  
mersion to undergo ; and how am I pained till it be  
51 accomplished ? Do ye imagine that I am come to  
give peace to the earth ? I tell you, No ; but divi-  
52 sion. For hereafter five in one family will be di-  
vided ; three against two, and two against three ;  
53 father against son, and son against father ; mother  
against daughter, and daughter against mother ;  
mother-in-law against daughter-in-law, and daugh-  
ter-in-law against mother-in-law.

54 He said also to the people, When ye see a cloud  
rising in the west, ye say, ‘ It will rain immedi-  
55 ately,’ and so it happeneth : and when the south  
wind bloweth, ye say, ‘ It will be hot,’ and it hap-  
56 peneth accordingly. Hypocrites, ye can judge of  
what appeareth in the sky, and on the earth ; how  
57 is it that ye cannot judge of the present time ? and  
why do ye not even of yourselves discern what is  
just ?

58 When thou goest with thy creditor to the magis-  
trate, endeavour on the road to satisfy him, lest he  
drag thee before the judge, and the judge consign  
thee to the serjeant, and the serjeant commit thee  
59 to prison : I assure thee, thou wilt not be released,  
until thou hast paid the last mite.

## SECTION IX.

*The Nature of the Kingdom.*

- XIII. THERE were then present some who informed Jesus of the Galileans, whose blood Pilate had mingled with that of their sacrifices. Jesus answering, said unto them, Think ye that these Galileans were the greatest sinners in all Galilee, because they suffered such usage? I tell you, 'No; but unless ye reform, ye shall all likewise perish:' or those eighteen whom the tower of Siloam fell upon, and slew; think ye that they were the greatest profligates in all Jerusalem? I tell you, No: but unless ye reform, ye also shall all perish. He also spake this parable. A man had a fig-tree planted in his vineyard, and came seeking fruit on it, but found none. Then he said to the vine-dresser, 'This is the third year that I have come seeking fruit on this fig-tree, without finding any. Cut it down, why should it cumber the ground?' He answered, 'Sir, let it alone one year longer, until I dig about it and dung it; perhaps it will bear fruit: if not, thou mayest afterwards cut it down.'
- ONE Sabbath, as he was teaching in a synagogue, a woman was present who had for eighteen years had a spirit of infirmity, whereby she was so bowed down, that she could not so much as look up. Jesus, perceiving her, called her to him, and laying his hands on her, said, Woman, thou art delivered from thine infirmity. Immediately she stood upright, and glorified God. But the director of the synagogue, moved with indignation because Jesus had performed a cure on the Sabbath, said to the people, There are six days for working; come, therefore, on those days, and be healed, and not on the Sabbath-day. To which the Lord replied, Hypocrites, who is there amongst you, that

doth not on the Sabbath loose his ox or his ass from the stall, and lead him away to watering?

16 And must not this woman, a daughter of Abraham, whom Satan hath kept bound, lo, these eighteen years, be released from this bond on the Sabbath-  
17 day? On his saying this, all his opposers were ashamed; but the whole multitude was delighted with all the glorious actions performed by him.

18 He said, moreover, What doth the kingdom of  
19 God resemble? Whereunto shall I compare it? It resembleth a grain of mustard seed, which a man threw into his garden; and it grew and became a great tree, and the birds of the air took shelter in its branches.

20 Again he said, Whereunto shall I compare the  
21 kingdom of God? It resembleth leaven which a woman mingled in three measures of meal, until the whole was leavened.

22 AND he took a journey to Jerusalem, teaching  
23 as he passed through cities and villages; and one asked him, Master, are there but few who shall be  
24 saved? He answered, Force your entrance through the strait gate; for many, I assure you, will re-  
25 quest to be admitted, who shall not prevail. If once the master of the house shall have arisen and locked the door, and ye standing without and knocking, say, 'Master, master, open unto us,'  
26 he will answer, 'I know not whence ye are.' Then ye will say, 'We have eaten and drunk with thee,  
27 and thou hast taught in our streets.' But he will answer, 'I tell you, I know not whence ye are: remove hence, all ye workers of unrighteousness.'  
28 Then will ensue weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, received into the kingdom of  
29 God, and yourselves excluded: nay, people will come from the east, from the west, from the north, and from the south, and will place themselves at  
30 table in the kingdom of God. And behold they are last who shall be first, and they are first who shall be last.

31 The same day certain Pharisees came to him,  
and said, Get away ; depart hence, for Herod in-  
32 tendeth to kill thee. He answered, Go tell that  
fox, To-day and to-morrow I expel demons and  
perform cures, and the third day my course will  
33 be completed. Nevertheless I must walk about to-  
day and to-morrow, and the day following ; for it  
cannot be that a prophet should be cut off any  
34 where but at Jerusalem. O Jerusalem, Jerusa-  
lem, that killest the prophets, and stonest them  
whom God sendeth to thee ; how often would I  
have gathered thy children together, as a hen ga-  
thereth her brood under her wings, but ye would  
35 not. Quickly shall your habitation be transform-  
ed into a desert ; for verily I say unto you, ye shall  
not again see me, until the time when ye shall say,  
“ Blessed be he who cometh in the name of the  
Lord.” \*

XIV. IT happened on a Sabbath, when he was gone  
to eat at the house of one of the rulers who was a  
Pharisee, that, while the Pharisees were observing  
2 him, a man who had a dropsy stood before him.  
3 Then Jesus, addressing himself to the lawyers and  
Pharisees, said, Is it lawful to cure on the Sabbath ?  
4 They being silent, he took hold of the man, healed  
5 and dismissed him. Then resuming his discourse,  
he said to them, Who amongst you, if his ass or  
his ox fall into a pit on the Sabbath-day, will not  
6 immediately pull him out ? And to this they were  
not able to make him a reply.

7 Observing how eager the guests were to possess  
the higher places at table, he gave them this in-  
8 junction, When thou art invited to a wedding, do  
9 not occupy the highest place at table, lest one more  
considerable than thou be bidden, and he who in-  
vited ye both come and say to thee, Give place to  
this man, and thou shouldst then rise with confu-  
10 sion to take the lowest place. But, when thou art  
invited, go to the lowest place, that when he who

\* Jchovah.

bade thee cometh, he may say to thee, 'Friend, go up higher;' for that will do thee honour before the company. For whoever exalteth himself, shall be humbled; and whoever humbleth himself, shall be exalted.

12 He said also to him who had invited him, When thou givest a dinner or a supper, do not invite thy rich friends, brothers, cousins, or neighbours, lest they also invite thee in their turn, and thou be re-  
13 compensated. But when thou givest an entertainment, invite the poor, the maimed, the lame, the  
14 blind; and thou shalt be happy: for as they have not wherewith to requite thee, thou shalt be requited at the resurrection of the righteous.

15 One of the guests hearing this said to him, Happy  
16 he who shall feast in the reign of God. Jesus said to him, A certain man made a great supper and  
17 invited many. And at supper-time he sent his servants to tell those who had been bidden to come  
18 presently; for that all was ready. But they all, without exception, made excuses. One said 'I have purchased a field, which I must go and see; I  
19 pray thee have me excused. Another said, 'I have bought five yoke of oxen, which I am going to  
20 prove; I pray thee, have me excused.' A third said 'I have married a wife, and therefore I can-  
21 not go.' The servant, being returned, related all to his master. 'Then the master of the house was angry, and said to his servants, 'Go forthwith into the streets and lanes of the city, and bring in hither the poor, the maimed, the lame and the blind.'  
22 Afterwards the servant said, 'Sir, thy orders are  
23 executed, and still there is room.' The master answered, 'Go out into the highways, and along the hedges, and compel people to come, that my house  
24 may be filled: for I declare to you, that none of those who were invited shall taste of my supper.'

25 AS great multitudes travelled along with him,  
26 he turned to them and said, If any man come to me and hate not his father and mother, and wife

and children, and brothers and sisters; nay, and  
27 himself too, he cannot be my disciple. And who-  
soever doth not follow me carrying his cross, can-  
28 not be my disciple. For, which of you intending  
to build a tower, doth not first by himself compute  
the expense, to know whether he have wherewith  
29 to complete it; lest, having laid the foundation,  
and being unable to finish, he become the derision  
30 of all who see it, who will say, 'This man began  
31 to build, but was not able to finish.' Or what  
king going to engage another king with whom he  
is at war, doth not first consult by himself, whe-  
ther he can with ten thousand men, encounter him  
who cometh against him with twenty thousand;  
32 that, if he cannot, he may, while the other is at a  
33 distance, send an embassy to sue for peace. So  
then, whosoever he be of you, who doth not re-  
nounce all that he hath, he cannot be my disciple.  
34 Salt is good; but if the salt become insipid, where-  
35 with shall it be seasoned? It is fit, neither for the  
land, nor for the dunghill, but is thrown away.  
Whoso hath ears to hear, let him hear.

## SECTION X.

*Parables.*

XV. NOW all the publicans and the sinners resorted  
2 to Jesus to hear him. But the Pharisees and the  
scribes murmured, saying, This man admitteth  
sinners, and eateth with them.  
3 Then he addressed this similitude to them :  
What man amongst you that hath a hundred sheep,  
4 if he lose one of them, doth not leave the ninety-  
nine in the desert, to go after that which is lost,  
5 until he find it? And having found it, doth he not  
6 joyfully lay it on his shoulders, and, when he is  
come home, convene his friends and neighbours,  
saying to them, 'Rejoice with me, for I have found

- 7 my sheep which was lost?' Thus, I assure you, there is greater joy in heaven for one sinner who reformeth, than for ninety-nine righteous persons who need no reformation.
- 8 Or what woman, who hath ten drachmas,\* if she lose one, doth not light a lamp, and sweep the  
9 house, and search carefully, until she find it? And having found it, doth she not assemble her female friends and neighbours, saying, 'Rejoice with me, for I have found the drachma which I had lost.'
- 10 Such joy, I assure you, have the angels of God, when any one sinner reformeth.
- 11 He said also, A certain man had two sons. And  
12 the younger of them said to his father, 'Father, give me my portion of the estate.' And he allotted  
13 to them their shares. Soon after, the younger son gathered all together, and travelled into a distant country, and there wasted his substance in riot.  
14 When all was spent, a great famine came upon  
15 that land, and he began to be in want. Then he applied to one of the inhabitants of that country,  
16 who sent him into the fields to keep swine. And he was fain to fill his belly with the husks on which the swine were feeding; for nobody gave  
17 him aught. At length, coming to himself, he said, 'How many hirelings hath my father, who have all more bread than sufficeth them, while I perish  
18 with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against  
19 heaven and thee, and am no longer worthy to be called thy son; make me as one of thy hirelings.'
- 20 And he arose and went to his father. When he was yet afar off, his father saw him, and had compassion, and ran, and threw himself upon his neck,  
21 and kissed him. And the son said, 'Father, I have sinned against heaven and thee, and am no longer  
22 worthy to be called thy son.' But the father said to his servants, 'Bring hither the principal robe and put it on him, and put a ring on his finger,

\* About 6s. 3d. sterling.



23 and shoes on his feet: bring also the fatted calf  
and kill it, and let us eat and be merry; for this  
24 my son was dead, and is alive again; he was lost  
and is found.' So they began to be merry.

25 Now his elder son was in the field walking home.  
And as he drew near the house, he heard music  
26 and dancing. He, therefore, called one of the ser-  
27 vants, and asked the reason of this. He answered,  
'Thy brother is returned, and thy father hath killed  
the fatted calf, because he hath received him in  
28 health.' And he was angry, and would not go in;  
therefore his father came out and entreated him.  
29 He answering, said to his father, 'These many  
years I have served thee, without disobeying thy  
command in any thing; yet thou never gavest me  
30 a kid that I might entertain my friends; but no  
sooner did this thy son return, who hath squander-  
ed thy living on prostitutes, than thou killedst for  
31 him the fatted calf.' 'Son,' replied the father,  
'thou art always with me, and all that I have is  
32 thine: it was but reasonable that we should rejoice  
and be merry; because this thy brother was dead,  
and is alive again; he was lost, and is found.'

XVI. He said likewise to his disciples, A certain rich  
man had a steward, who was accused to him of  
2 wasting his estate. Having, therefore, called him,  
he said, 'What is this that I hear of thee? Ren-  
der an account of thy management, for thou shalt  
3 be steward no longer.' And the steward said  
within himself, 'What shall I do? My master  
taketh from me the stewardship; I cannot dig, and  
4 am ashamed to beg. I am resolved what to do,  
that when I am discarded, there may be some who  
5 will receive me into their houses.' Having there-  
fore sent severally for all his master's debtors, he  
asked one, 'How much owest thou to my master?'  
6 He answered, 'A hundred baths of oil.\*' 'Take  
back thy bill,' said the steward, 'sit down directly,  
7 and write one for fifty.' Then he asked another,

\* A bath thought equal to 7½ English gallons.

- ‘How much owest thou?’ He answered, ‘A hundred homers\* of wheat.’ ‘Take back thy bill,’  
8 said he, ‘and write one for eighty.’ The master commended the prudence of the unjust steward; for the children of this world are more prudent in conducting their affairs than the children of light.  
9 Therefore I say unto you, With the deceitful mammon procure to yourselves friends, who, after your discharge, may receive you into the eternal mansions.
- 10 Whoso is faithful in little, is faithful also in much: and whoso is unjust in little, is unjust also  
11 in much. If therefore ye have not been honest in the deceitful, who will intrust you with the true,  
12 riches? And if ye have been unfaithful managers for another, who will give you any thing to manage  
13 for yourselves? A servant cannot serve two masters; for either he will hate one, and love the other, or at least will attend one, and neglect the other. Ye cannot serve God and mammon.
- 14 When the Pharisees, who loved money, heard  
15 all these things, they ridiculed him. But he said unto them, As for you, ye make yourselves pass upon men for righteous, but God knoweth your hearts; for that which is admired by men, is abhorred of God.
- 16 Ye had the law and the prophets until the coming of John, since whose time the kingdom of God is announced, and every occupant entereth it by  
17 force. But sooner shall heaven and earth perish, than one tittle of the law shall fail.
- 18 Whoever divorceth his wife, and taketh another, committeth adultery: and whoever marrieth the divorced woman, committeth adultery.
- 19 There was a certain rich man, that wore purple and fine linen, and feasted splendidly every day.  
20 There was also a poor man named Lazarus, covered  
21 with sores, that was laid at his gate; and was fain to feed on the crumbs which fell from the rich

\* A homer equal to 75½ gallons.

man's table: yea, even the dogs came and licked  
22 his sores. It happened that the poor man died,  
and was conveyed by angels to Abraham's bosom:  
23 the rich man also died, and was buried. And in  
hades, being in torments, he looked up, and saw  
Abraham afar off, and Lazarus in his bosom, and  
24 cried, saying, 'Have pity on me, father Abraham,  
and send Lazarus to dip the tip of his finger in  
water, and cool my tongue, for I am tortured in  
25 this flame.' Abraham answered, 'Son, remem-  
ber that thou, in thy life-time, receivedst good  
things, and Lazarus received evil things; but now,  
26 he is in joy, and thou art in torments. Besides,  
there lieth a huge gulph betwixt us and you, so  
that they who would pass hence to you, cannot;  
neither can they pass to us who would come thence.'  
27 The other replied, I entreat thee, then, father, to  
28 send him to my father's house; for I have five bro-  
thers, that he may admonish them, lest they also  
29 come into this place of torment.' Abraham an-  
swered, 'They have Moses and the prophets, let  
30 them hear them.' 'Nay,' said he, 'father Abra-  
ham, but if one went to them from the dead, they  
31 would reform.' Abraham replied, 'If they hear  
not Moses and the prophets; neither will they be  
persuaded, though one should arise from the dead.'

## SECTION XI.

### *Instructions and Warnings.*

XVII. THEN Jesus said to his disciples, It is impos-  
sible to exclude snares entirely; but woe unto him  
2 who insnareth. It would be more eligible for him  
to have an upper millstone fastened to his neck,  
and to be cast into the sea, than to insnare any of  
these little ones.

3 Take heed to yourselves; if thy brother trespass  
4 against thee, rebuke him; and if he repent, for-

give him; and if he trespass against thee seven times in a day, and seven times in a day return [to thee], saying, 'I repent,' thou shalt forgive him.

5 Then the apostles said to the Lord, Increase our  
6 faith. He answered, If ye had faith, though it were but as a grain of mustard seed, ye might say to this sycamine, 'Be extirpated and planted in the sea,' and it would obey you.

7 Would any of you, who hath a servant ploughing or feeding cattle, say to him, on his return  
8 from the field, 'Come immediately, and place thyself at table:' and not rather, 'Make ready my supper; gird thyself, and serve me, until I have eaten and drunken; afterwards thou mayest eat  
9 and drink?' Is he obliged to that servant for obeying his orders? I suppose not. In like manner  
10 say ye, when ye have done all that is commanded you, 'We thy servants have conferred no favour; we have done only what we were bound.'

11 NOW, in travelling to Jerusalem, he passed  
12 through the confines of Samaria and Galilee, and being about to enter a certain village, there met him ten lepers, who stood at a distance, and cried  
13 out, Jesus, Master, take pity upon us. When he  
14 saw them, he said to them, Go, show yourselves to the priests. And as they went, they were  
15 cleansed. And one of them perceiving that he was  
16 healed, turned back, glorifying God aloud. Then throwing himself prostrate at the feet of Jesus, he returned him thanks; now this man was a Samaritan. Jesus said, Were not ten cleansed? Where  
17 then are the other nine? Have none returned glory  
18 to God, except this alien? And he said to him,  
19 Arise, go thy way, thy faith hath cured thee.

20 Being questioned by the Pharisees when the reign of God should commence, he answered, The reign of God is not ushered in with parade; nor shall  
21 people say, 'Lo here!' or 'Lo yonder!' for behold the reign of God is within you.

22 Then he said to his disciples, The time will come

when ye shall desire to see one of the days of the  
23 Son of Man, and shall not see it. But when they  
say to you, 'Lo here,' or 'Lo yonder,' go not out  
24 to follow them. For as the lightning flasheth in an  
instant from one extremity of the sky to the other,  
so will the appearance of the Son of Man be in his  
25 day. But first he must suffer much, and be re-  
26 jected of this generation. And, as it happened in  
Noah's days, it will also happen in the days of the  
27 Son of Man. They ate, they drank, they married,  
they were given in marriage, until the day that  
Noah entered the ark, when the deluge came and  
28 destroyed them all. In like manner, as it was in  
the days of Lot, they ate, they drank, they bought,  
29 they sold, they planted, they built; but on the day  
that Lot left Sodom, it rained fire and brimstone  
30 from heaven, which destroyed them all. So will it  
also be on the day when the Son of Man shall  
31 appear. On that day let not him who shall be on  
the house-top, having his furniture in the house,  
come down to take it away. Let not him who shall  
32 be in the field, return home. Remember Lot's  
wife. Whosoever shall seek to save his life, shall  
33 lose it; and whosoever shall throw it away, shall  
34 preserve it. I tell you, there will be two men that  
night in one bed; one will be seized, and the other  
35 will escape. Two women will be grinding toge-  
ther; one will be seized, and the other will escape.  
36 [Two men will be in the field; one will be seized,  
37 and the other will escape.] Then they asked him,  
Where, Master? He answered, Where the body is,  
the eagles will be assembled.

XVIII. He also showed them, by a parable, that they  
ought to persist in prayer, without growing weary.  
2 In a certain city, said he, there was a judge, who  
3 neither feared God, nor regarded man. And there  
was a widow in that city who came to him, saying,  
4 'Do me justice on my adversary.' For some time  
he refused: but afterwards he argued thus with  
himself, 'Although I neither fear God, nor regard



- 5 man; yet because this widow importuneth me, I  
will judge her cause, lest she come perpetually and  
6 plague me.' Mark, said the Lord, what the unjust  
7 judge determined. And will not God avenge his  
elect, who cry to him day and night? Will he  
8 linger in their cause? I assure you, he will sud-  
denly avenge them. Nevertheless, when the Son  
of Man cometh, will he find this belief in the land?  
9 Then addressing some who were conceited of  
themselves as being righteous, and despised others,  
10 he proposed this example: Two men went up to  
the temple to pray; one a Pharisee, the other a  
11 publican. The Pharisee standing by himself, pray-  
ed thus: 'O God, I thank thee that I am not as  
other men, extortioners, unjust, adulterers, or even  
12 as this publican.' I fast twice a week. I give  
13 tithes of all that I possess.' But the publican  
standing at a distance, and not daring so much as  
to lift up his eyes to heaven, smote upon his breast,  
14 and cried, 'God be merciful to me a sinner.' I  
assure you that this man returned home, more ap-  
proved than the other: for whoever exalteth him-  
self, shall be humbled; but whoever humbleth  
himself, shall be exalted.
- 15 Then they presented babes to him, that he might  
touch them: the disciples observing it, rebuked  
16 [those who brought] them. But Jesus calling them  
to him, said, Permit the children to come unto  
me, and do not forbid them; for of such is the  
17 kingdom of God. Verily I say unto you, Who-  
soever will not receive the kingdom of God as a  
child, shall never enter it.
- 18 THEN a certain ruler asked him, saying, Good  
teacher, what good shall I do to obtain eternal life?  
19 Jesus answered, Why callest thou me good? God  
20 alone is good. Thou knowest the commandments.  
Do not commit adultery; do not commit murder;  
do not steal; do not give a false testimony; honour  
21 thy father and thy mother. He replied, All these  
22 I have observed from my childhood. Hearing this,

- Jesus said to him, Yet in one thing thou art deficient: sell all that thou hast, and distribute to the poor, and thou shalt have treasure in heaven: 23 then come and follow me. When he heard this, he was exceedingly sorrowful, for he was very rich.
- 24 Jesus perceiving that he was very sorrowful, said, How difficult will it be for men of opulence to 25 enter the kingdom of God! It is easier for a camel to pass through a needle's eye, than for a rich man 26 to enter the kingdom of God. The hearers said, 27 Who, then, can be saved? Jesus answered, Things impossible to men, are possible to God.
- 28 Then Peter said, Lo! we have forsaken all, and 29 followed thee. Jesus answered, Verily I say unto you, that there is none who shall have forsaken his house, or parents, or brothers, or wife, or chil- 30 dren, on account of the kingdom of God; who shall not receive manifold more in return in this world, and in the future, eternal life.
- 31 THEN Jesus taking the twelve aside, said to them, We are now going to Jerusalem, where all that the Prophets have written shall be accomplish- 32 ed on the Son of Man. For he shall be delivered to the Gentiles, and ridiculed and insulted and 33 spitted on. And after scourging, they will kill 34 him, and he shall rise again the third day. But they understood none of these things: this discourse was hidden from them; they did not comprehend its meaning.
- 35 When he came near Jericho, a blind man, who 36 sat by the way-side begging, hearing the crowd 37 pass by, enquired what was the matter. And being told that Jesus the Nazarene was passing by, 38 he immediately cried, saying, Jesus, Son of David, 39 have pity upon me. They who went before charged him to be silent: but he cried still the louder, 40 Son of David, have pity upon me. Jesus stopped, and commanded them to bring the man to him. 41 And when he was nigh, he asked him, saying, 42 What dost thou wish me to do for thee? He an-

swered, Master, to give me my sight. And Jesus said to him, Receive thy sight; thy faith hath  
43 cured thee. Instantly he received his sight, and followed him; glorifying God: and all the people saw it, and praised God.

XIX. When Jesus had entered, and was passing  
2 through Jericho, behold a man named Zaccheus, a  
3 rich man, and chief of the publicans, endeavoured to see what sort of person he was, but could not  
4 for the press, being of a low stature. Therefore running before, he climbed up into a Sycamore to see him, having observed that he was going that  
5 way. When Jesus came to the place, he looked up, and seeing him, said, Zaccheus, make haste and come down, for to-day I must abide at thy  
6 house. And he made haste, and came down, and  
7 received him joyfully. When the multitude perceived this, they said, murmuring, He is gone to  
8 be entertained by a sinner. But Zaccheus presenting himself before Jesus, said, Master, the half of my goods I will give to the poor; and if in aught I have wronged any man, I will restore fourfold.  
9 And Jesus said concerning him, To-day is salvation come to this house, inasmuch as he also is a  
10 son of Abraham. For the Son of Man is come to seek and recover that which was lost.

11 As the people were attentive, he added this parable, because he was nigh to Jerusalem, and they fancied the reign of God would immediately com-  
12 mence: A certain nobleman went abroad to procure for himself the royalty, and then return; and having called ten of his servants, and delivered to them ten pounds, he said, 'Improve these till I  
13 return.' Now his citizens hated him; and sending an embassy after him, protested, 'We will not  
14 have this man for our king.' When he returned, vested with royal power, he commanded those servants to be called to whom he had committed the money, that he might know what every one had  
15 gained. Then came the first, and said, 'My Lord,



17 thy pound \* hath gained ten pounds.' He answered,  
ed, 'Well done, good servant, because thou hast  
been faithful in a very small matter, receive thou  
18 the government of ten cities.' And the second  
who came said, 'My Lord, thy pound hath gained  
19 five pounds.' He answered, 'Be thou too gover-  
20 nor of five cities.' Another came, saying, 'My  
Lord, here is thy pound, which I have kept laid  
21 up in a napkin; for I was afraid of thee, because  
thou art a hard master; thou exactest what thou  
didst not give, and reapest what thou didst not  
22 sow.' He answered, 'Out of thine own mouth,  
thou malignant servant, I will condemn thee.  
Didst thou know that I am a hard master, exact-  
ing what I did not give, and reaping what I did  
23 not sow? Why then didst not thou put my money  
into the bank, that at my return I might have re-  
24 ceived it with interest?' Then he said to his at-  
tendants, 'Take the pound from him, and give it  
25 to him who hath ten pounds.' They answered,  
26 'My Lord, he hath ten pounds.' [He replied,] 'I  
tell you, that to every one who hath, more shall  
be given; but from him who hath not, even that  
27 which he hath shall be taken. But as for those  
mine enemies, who would not have me for their  
king; bring them hither, and slay them in my  
presence.'

## SECTION XII.

### *The Entry into Jerusalem.*

28 AFTER this discourse Jesus walked foremost,  
29 travelling towards Jerusalem. When he approach-  
ed Bethphage and Bethany, near the mountain cal-  
30 led the Mount of Olives, he sent two of his dis-  
ciples, saying, Go to yonder village, wherein, as  
ye enter, ye will find a colt tied on which no man

\* About £7 10s. sterling.

31 ever rode; loose him and bring him. If any one  
ask why ye loose him, ye shall answer, 'Because  
32 the Master needeth him.' Accordingly they who  
received this order, went and found every thing  
33 as he had told them. As they were loosing the  
colt, the owners said to them, Why loose ye the  
34 colt? They answered, The Master needeth him.  
35 So they brought him to Jesus, and having thrown  
36 their mantles upon the colt, set Jesus thereon. As  
he went, the people spread their mantles in the  
37 way before him. When he was so near as the des-  
cent of the Mount of Olives, the whole multitude  
of the disciples began to praise God in loud accla-  
mations, for all the miracles which they had seen,  
38 saying, 'Blessed be the King who cometh in the  
name of the Lord; peace in heaven, and glory in  
39 the highest heaven.' Upon this some Pharisees in  
the crowd said to him, Rabbi, rebuke thy disciples.  
40 He answered, I tell you that, if these were silent,  
the stones would cry out.

41 When he came near and beheld the city, he wept  
42 over it, saying, O that thou hadst considered, at  
least in this thy day, the things which concern thy  
peace! But now they are hidden from thine eyes:  
43 for the days are coming upon thee when thine ene-  
mies will surround thee with a rampart, and en-  
44 close thee, and shut thee up on every side, and  
will level thee with the ground, thee and thy chil-  
dren, and will not leave thee one stone upon an-  
other, because thou didst not consider the time when  
thou wast visited.

45 Afterwards he went into the temple, and drove  
out thence those who sold and those who bought  
46 therein, saying to them, It is written, "My house  
is a house of prayer, but ye have made it a den of  
robbers."

47 And he taught daily in the temple, while the  
chief priests and the scribes, and persons of prin-  
48 cipal note, sought his destruction, but could not  
devise how to effect it; for all the people heard  
him with the greatest attention.

- XX.** One of those days, as he was teaching the people in the temple, and publishing the good tidings, the chief priests and the scribes, with the elders, came upon him, saying, Tell us by what authority thou dost these things, or who is he that empowered thee? He answering, said unto them, I also have a question to put to you. Tell me then, Was the title which John had to baptize, from heaven or from men? But they reasoned thus with themselves, If we say, 'From heaven,' he will reply, 'Why then did ye not believe him?' And if we say, 'From men,' all the people will stone us; for they are persuaded that John was a prophet. They therefore answered, that they could not tell whence. Jesus replied, Neither tell I you by what authority I do these things.
- Then he spake to the people this parable: A man planted a vineyard, and farmed it out, and having travelled, continued long abroad. The season being come, he sent a servant to the husbandmen, to receive of the produce of the vineyard; but they beat him, and sent him back empty. Afterwards, he sent another servant, whom they, having beaten and used him shamefully, also sent away empty. He, afterwards, dispatched a third to them. Him likewise they wounded and drove away. Then the proprietor of the vineyard said, 'What shall I do? I will send my beloved son; they will surely reverence him, when they see him.' But when the husbandmen saw him, they reasoned thus among themselves, 'This is the heir, come, let us kill him, that the inheritance may be our own.' And having thrust him out of the vineyard, they killed him. What, therefore, will the proprietor of the vineyard do to them? He will come and destroy those husbandmen, and give the vineyard to others. And some of his hearers said, God forbid.
- Jesus, looking on them, said, What then meaneth that expression of Scripture, "A stone which the

- builders rejected is made the head of the corner.
- 18 Whosoever shall fall upon that stone, shall be bruised; but on whomsoever it shall fall, it will
- 19 crush him to pieces." At that time the chief priests and the scribes, knowing that he had spoken this parable against them, would have laid hands on him, but feared the people.
- 20 And they watched him, and set spies upon him, instructing them to personate conscientious men, and surprise him in his words, that they might consign him to the power and authority of the pro-
- 21 curator. These accosted him with this question, Rabbi, we know that thou speakest and teachest uprightly, and that, without respect of persons, thou faithfully recommendest the way of God.
- 22 Is it lawful for us to pay taxes to Cæsar or not?
- 23 He perceiving their subtlety, answered, Why
- 24 would ye inveigle me? Show me a denarius. Whose image and inscription hath it? They an-
- 25 swered, Cæsar's. He replied, Render, therefore, to Cæsar that which is Cæsar's, and to God that
- 26 which is God's. Thus they could not surprise him in his discourses before the people; wherefore, admiring his answer, they kept silence.
- 27 Afterwards some of the Sadducees, who deny a future state, came to him with this question:
- 28 Rabbi, Moses hath enjoined in his writings, that a man whose brother dieth childless outlived by his wife, shall marry the widow, and raise issue to his
- 29 brother. Now there were seven brothers, the first
- 30 of whom having taken a wife, died childless; the second married the widow, and also died childless;
- 31 the third too married her, as did likewise the rest; and all the seven died leaving no children. Last
- 32 of all the woman also died. To which of them, therefore, will she be wife at the resurrection; for
- 33 she hath been married to all the seven? Jesus answering, said unto them, The people of this
- 34 world marry and are given in marriage; but among
- 35 them who shall be honoured to share in the resur-

rection and the other world, there will be neither  
36 marrying nor giving in marriage : For they cannot  
die any more ; because angel-like they are children  
37 of God, being children of the resurrection. But  
that the dead are raised, even Moses hath suggest-  
ed, calling the Lord who appeared in the bush, the  
God of Abraham, and the God of Isaac, and the  
38 God of Jacob. Now he is not a God of the dead,  
but of the living ; for they are all, [though dead to  
39 us,] alive to him. Then some of the scribes said  
40 to him, Rabbi, thou hast spoken well. After that  
they did not venture to ask him any more questions.

41 And he said to them, Why is it affirmed that the  
42 Messiah must be a Son of David ? Yet David him-  
self says in the book of Psalms, " The Lord \*  
43 said to my lord, Sit at my right hand until I make  
44 thy foes thy footstool." As David thus calleth him  
his lord, how can he be David's son ?

45 Then in the audience of all the people he said to  
46 his disciples, Beware of the scribes who love to  
walk in robes, and affect salutations in public  
places, and the principal seats in the synagogues,  
47 and the uppermost places at feasts ; who devour  
the families of widows, and make long prayers for  
a disguise. These shall suffer the severest punish-  
ment.

XXI. As Jesus was observing the rich casting their  
2 gifts into the treasury, he saw an indigent widow  
3 throw in two mites. And he said, I tell you truly,  
that this poor widow hath cast in more than any  
4 of them ; for all these, out of their superfluous  
store, have thrown into the sacred chest : whereas  
she hath thrown in all the little she had to subsist  
upon.

\* *Jehovah.*

## SECTION XIII.

*The Last Supper.*

- 5 SOME having remarked that the temple was  
6 adorned with beautiful stones and presents, he said,  
The time will come when these things which ye  
behold, shall be so razed, that one stone will not  
7 be left upon another. Then they asked him, say-  
ing, Rabbi, when will these things be; and what  
will be the sign when they are about to be accom-  
8 plished? He answered, Take care that ye be not  
seduced; for many will assume my character, say-  
ing, 'I am the person,' and the time approacheth;  
9 therefore do not follow them. But when ye shall  
hear of wars and insurrections, be not terrified;  
for these things must first happen, but the end  
will not immediately follow.
- 10 He added, Then will nation rise against nation,  
11 and kingdom against kingdom. And there shall  
be great earthquakes in sundry places, and famines,  
and pestilences; there shall be also frightful ap-  
12 pearances and great prodigies in the sky. But,  
before all this, ye shall be apprehended and pro-  
secuted, and consigned to synagogues, and impris-  
oned, and dragged before kings and governors,  
13 because of my name: and this will afford scope  
14 for your testimony. Be therefore resolved not to  
15 premeditate what defence ye shall make; for I will  
give you an utterance and wisdom which none of  
your adversaries shall be able to refute or resist.
- 16 And ye shall be given up even by parents and bro-  
thers, and kinsmen, and friends; and some of you  
17 they will put to death. And, on my account, ye  
18 shall be hated universally. Yet not a hair of your  
19 head shall be lost. Save yourselves by your per-  
severance.
- 20 Now when ye shall see Jerusalem invested with  
armies, know that the desolation thereof is nigh.

- 21 Then let those in Judea flee to the mountains; let  
those in the city make their escape, and let not  
22 those in the country enter the city: for these will  
be days of vengeance wherein all the denuncia-  
23 tions of Scripture shall be accomplished. But  
woe unto the women with child, and unto them  
who give suck in those days: for there shall be  
great distress in the land, and wrath upon this  
24 people. They shall fall by the sword; they shall  
be carried captive into all nations; and Jerusalem  
shall be trodden by the Gentiles, until the times  
25 of the Gentiles be over. And there shall be signs  
in the sun, and in the moon, and in the stars; and  
upon the earth the anguish of desponding na-  
26 tions; and roarings in the seas and floods; men  
expiring with the fear and apprehension of those  
things which are coming upon the world; for the  
27 powers of heaven shall be shaken. Then they shall  
see the Son of Man coming in a cloud with great  
28 glory and power. Now when these things begin  
to be fulfilled, look up and lift up your heads, be-  
cause your deliverance approacheth.
- 29 He proposed to them also this comparison: Con-  
30 sider the fig-tree, and the other trees. When ye  
observe them shooting forth, ye know of yourselves  
31 that the summer is nigh. Know ye in like manner,  
when ye shall see these events, that the reign of  
32 God is nigh. Verily I say unto you, that this ge-  
neration shall not pass, until all be accomplished.
- 33 Heaven and earth shall fail; but my words shall  
34 not fail. Take heed, therefore, to yourselves, lest  
your hearts be overcharged with surfeiting and  
drunkenness and worldly cares, and that day come  
35 upon you unawares: for, as a net, it shall enclose  
36 all the inhabitants of the earth. Be vigilant, there-  
fore; praying, on every occasion, that ye may  
be accounted worthy to escape all these impending  
evils, and to stand before the Son of Man.
- 37 Thus Jesus taught in the temple by day, but re-  
tired at night to the mountain called the Mount of

38 Olives. And every morning the people resorted early to the temple to hear him.

XXII. NOW the feast of unleavened bread, called  
2 the passover, being near, the chief priests and the scribes sought how they might kill him; for they  
3 feared the people. Then Satan entered into Judas, surnamed Iscariot, who was of the number of the  
4 twelve. And he went and concerted with the chief priests and officers, how he might deliver  
5 Jesus into their hands. And they were glad, and agreed to give him a certain sum; which Judas  
6 having accepted, watched an opportunity to deliver him up without tumult.

7 Now the day of unleavened bread being come,  
8 on which the passover must be sacrificed, Jesus sent Peter and John, saying, Go and prepare for  
9 us the passover, that we may eat it. They asked  
10 him, Where wilt thou that we prepare it? He answered, When ye enter the city, ye will meet a  
11 man carrying a pitcher of water; follow him into the house which he shall enter, and say to the master  
12 of the house, 'The teacher asketh thee, Where is the guest-chamber, where I may eat the pass-  
13 over with my disciples?' And he will show you a large upper room furnished; make ready there.  
14 So they went, and having found every thing as he had told them, prepared the passover.

15 When the hour was come, he placed himself at table with the twelve Apostles, and said to them, Much have I longed to eat this passover  
16 with you before I suffer! for I declare to you, that I will never partake of another, until it be accom-  
17 plished in the kingdom of God. Then taking a cup, he gave thanks and said, Take this, and  
18 share it amongst you: for I assure you, that I will not again drink of the product of the vine, until  
19 the reign of God be come. Then he took bread, and having given thanks, broke it, and gave it to them, saying, This is my body which is given for  
20 you. Do this in commemoration of me. He like-



wise gave the cup after supper, saying, This cup is the new covenant in my blood, which is shed for you.

21 Mark, however, that the hand of him who be-  
22 trayeth me, is on the table with mine. The Son  
of Man is going away, as hath been determined :  
nevertheless, woe unto that man by whom he is  
23 betrayed. Then they began to enquire among  
themselves, which of them it could be that would  
do this.

24 There had been also a contention among them,  
which of them should be accounted the greatest.  
25 And he said to them, The kings of the nations exer-  
cise dominion over them, and they who oppress  
26 them are styled benefactors. But with you it must  
be otherwise : nay, let the greatest amongst you be  
as the smallest, and him who governeth, as he who  
27 serveth. For, whether is greater ; he who is at  
table, or he who serveth ? Is not he that is at  
28 table ? Yet I am amongst you as one who serveth.  
Ye are they who have continued with me in my  
29 trials. And I grant unto you to eat and to drink  
at my table in my kingdom (forasmuch as my  
Father hath granted me a kingdom), and to sit  
on thrones, judging the twelve tribes of Israel.

31 The Lord said also, Simon, Simon, Satan hath  
32 obtained permission to sift you [all] as wheat ; but  
I have prayed for thee that thy faith fail not ; do  
thou, therefore, when thou hast recovered thyself,  
33 confirm thy brethren. He answered, Master, I  
am ready to accompany thee both to prison and to  
34 death. Jesus replied, I tell thee, Peter, the cock  
shall not crow to-day, before thou have thrice de-  
nied that thou knowest me.

35 Then he said to them, When I sent you without  
purse, and scrip, and shoes, did ye want any thing ?  
36 Nothing, answered they. But now, said he, let  
him that hath a purse take it, and likewise his  
scrip ; and let him who hath no sword, sell his  
37 mantle and buy one ; for I tell you that this Scrip-

ture, "He was ranked among malefactors," is now to be accomplished in me; for the things relating  
38 to me must [soon] be fulfilled. They said, Master, here are two swords. He replied, It is enough.  
39 Then he went out, and repaired, as he was wont, to the mount of Olives, and his disciples followed him.

40 Being arrived there, he said to them, Pray that  
41 ye may not yield to temptation. Then being withdrawn from them about a stone's cast, he kneeled  
42 down and prayed, saying, Father, if thou wilt, take this cup away from me; nevertheless, not  
43 my will, but thine be done. And there appeared to him a messenger from heaven strengthening him.  
44 And being in an agony of grief, he prayed the more fervently, and his sweat fell like clotted  
45 blood to the ground. Having arisen from prayer, and returned to his disciples, he found them sleep-  
46 ing, oppressed with grief, and said to them, Why do ye sleep? Arise and pray, lest the trial overcome you.

47 Before he had done speaking, he saw a multitude, and he who was called Judas, one of the twelve, walked before them, and came up to  
48 Jesus to kiss him. Jesus said to him, Judas, betrayest thou the Son of Man with a kiss? Now those who were with him, foreseeing what would  
49 happen, said to him, Master, shall we strike with the sword? And one of them struck the servant of  
50 the high priest, and cut off his right ear. Jesus said, Let this suffice; and touching his ear, he healed him.  
51 Then Jesus said to the chief priests, and the officers of the temple-guard, and the elders who were come to apprehend him, Do ye come with swords and clubs, as in pursuit of a robber?  
52 While I was daily with you in the temple, ye did not attempt to arrest me. But this is your hour, and the power of darkness.

## SECTION XIV.

*The Crucifixion.*

54 THEN they seized him and led him away to the  
55 high priest's house. And Peter followed at a distance. When they had kindled a fire in the middle of the court, and were sitting round it, Peter sat  
56 down among them. And a maid-servant having observed him sitting by the fire, and viewed him attentively, said, This man also was with him.  
57 But he disowned him, saying, Woman, I know  
58 him not. A little while after, another seeing him, said, Thou also art one of them. Peter answered,  
59 Man, I am not. About an hour after, another averred the same thing, saying, This man was  
60 surely with him, for he is a Galilean. Peter answered, Man, I know nothing of this matter. And  
61 just as he spake the word, the cock crew. Then the Lord turning, looked upon Peter, and Peter called to mind the word which the Lord had said unto him, "Before the cock crow, thou wilt disown  
62 me thrice." And Peter went out and wept bitterly.  
63 Meantime, they who had Jesus in charge, mock-  
64 ed and beat him; and having blindfolded him, struck him on the face, and asked him, saying,  
65 Divine who it is that smote thee. And many other abusive things they said against him.  
66 As soon as it was day, the national senate, with the chief priests and scribes, were assembled, who having caused him to be brought into their council-chamber, said to him, If thou be the Messiah, tell  
67 us. He answered, If I tell you, ye will not believe: and if I put a question, ye will neither answer me, nor acquit me. Hereafter the Son of  
68 Man shall be seated at the right hand of Almighty  
69 God. They all replied, Thou art then the Son of  
70 God? He answered, Ye say the truth. Then they cried, What further need have we of evidence? We have heard enough ourselves from his own mouth.

**XXIII.** AND the assembly broke up, and conducted  
2 Jesus to Pilate. And they accused him, saying,  
We found this man perverting the nation, and forbidding to give tribute to Cæsar, calling himself  
3 Messiah the King. Then Pilate asking him, said,  
Thou art the King of the Jews? He answered,  
4 Thou sayest right. Pilate said to the chief priests  
and the multitude, I find nothing criminal in this  
5 man. But they became more vehement, adding,  
He raiseth sedition among the people, by the doctrine which he spreadeth through all Judea, from  
6 Galilee, where he began, to this place. When  
Pilate heard them mention Galilee, he asked  
7 whether the man were a Galilean. And finding  
that he belonged to Herod's jurisdiction, he sent  
him to Herod, who was also then at Jerusalem.  
8 And Herod was very glad to see Jesus: it was  
what he had long desired; having heard much of  
him, and hoping to see him perform some miracle.  
9 He, therefore, asked him many questions, but Jesus  
10 returned him no answer. Yet the chief priests and  
the scribes who were present, accused him with  
11 eagerness. But Herod and his military train despised him: and having in derision arrayed him in  
12 a shining robe, remanded him to Pilate. On that  
day Pilate and Herod became friends; for before  
they had been at enmity.  
13 Pilate having convened the chief priests, the  
14 magistrates, and the people, said to them, Ye have  
brought this man before me, as one who exciteth  
the people to revolt; yet having examined him in  
your presence, I have not found him guilty of any  
15 of those crimes whereof ye accuse him. Neither  
hath Herod; for I referred you to him. Be assured  
then, that he hath done nothing to deserve  
16 death. I will therefore chastise him, and release  
17 him. For it was necessary that he should release  
18 one to them at the festival. Then all cried out together,  
Away with this man, and release to us  
19 Barabbas. Now Barabbas had been imprisoned

for raising sedition in the city, and for murder.  
20 Pilate, willing to release Jesus, again expostulat-  
21 ed. But they cried, saying, Crucify, crucify him.  
22 A third time he repeated, Why? what evil hath  
this man done? I do not find him guilty of any  
capital crime; I will therefore chastise him and re-  
23 lease him. But they persisted, demanding, with  
much clamour, that he might be crucified. At  
last their clamours, and those of the chief priests  
24 prevailed: and Pilate pronounced sentence, that it  
25 should be as they desired. Accordingly he releas-  
ed to them a man who had been imprisoned for se-  
dition and murder, whom they required, and gave  
up Jesus to their will.

26 As they led him away, they laid hold of one  
Simon a Cyrenian coming from the country, and  
laid the cross on him, that he might bear it after  
27 Jesus. And a great multitude followed him,  
amongst whom were many women who lamented  
28 and bewailed him. But Jesus turning to them,  
said, Daughters of Jerusalem, weep not for me,  
but weep for yourselves, and for your children:  
29 for the days are coming wherein they shall say,  
'Happy the barren, the wombs which never bare,  
30 and the breasts which never gave suck:' then they  
shall cry to the mountains, 'Fall on us,' and to the  
31 hills, 'Cover us:' for if it fare thus with the green  
32 tree, how shall it fare with the dry? And two  
malefactors were also led with him to execution.

33 When they were come to the place called Cal-  
vary, they there nailed him to the cross, and the  
malefactors also, one at his right hand, the other at  
34 his left. And Jesus said, Father, forgive them,  
for they know not what they do. And they parted  
35 his garments by lot. While the people stood gaz-  
ing, even their rulers joined them in ridiculing  
him, and saying, This man saved others; let him  
save himself, if he be the Messiah, the elect of God.  
36 The soldiers likewise mocked him, coming and  
37 offering him vinegar, and saying, If thou be the

- 38 King of the Jews, save thyself. There was also an inscription over his head, in Greek, Latin, and Hebrew, THIS IS THE KING OF THE JEWS.
- 39 Now, one of the malefactors who suffered with him, reviled him, saying, If thou be the Messiah, 40 save thyself and us. The other rebuking him, answered, Hast thou no fear of God, thou who art 41 undergoing the same punishment? And we indeed justly; for we receive the due reward of our deeds; 42 but this man has done nothing amiss. And he said to Jesus, Remember me, Lord, when thou comest 43 to thy kingdom. Jesus answered, Verily I say unto thee, To-day thou shalt be with me in paradise.
- 44 And about the sixth hour, there was darkness 45 over all the land, which lasted till the ninth. The sun was darkened, and the veil of the temple was 46 rent in the midst. And Jesus said with a loud voice, Father, into thy hands I commit my spirit; 47 and having thus said, expired. Then the centurion observing what had happened, gave glory to God, 48 saying, Assuredly this was a righteous man. Nay, all the people who were present at this spectacle, and saw what passed, returned, beating their breasts. 49 And all his acquaintance, and the women who had followed him from Galilee, standing at a distance, beheld these things.

## SECTION XV.

### *The Resurrection.*

- 50 NOW from Arimathea, a city of Judea, there was a senator named Joseph, a good and just man, who had not concurred in the resolutions and proceedings of the rest, and who himself also expected 52 the reign of God. This man went to Pilate, and 53 begged the body of Jesus. And having taken it down, he wrapped it in linen, and laid it in a tomb cut in stone, wherein no man had ever been deposited. 54 Now that day was the preparation,\* and

\* *Friday.*

55 the Sabbath\* approached. And the women who had accompanied Jesus from Galilee, followed Joseph, and observed the monument, and how the  
56 body was laid. When they returned, they provided spices and ointments, and then rested the Sabbath,† according to the commandment.

XXIV. But the first day of the week,‡ they went by day-break, with some others, to the tomb, carrying the spices which they had provided; and found  
2 the stone rolled away from the monument; and having entered they found not the body of the Lord  
3 Jesus. While they were in perplexity on this account, behold two men stood by them, in robes of  
4 a dazzling brightness. The women being affrighted, and fixing their eyes on the ground, these said to them, Why seek ye the living among the dead?  
5 He is not here, but is risen; remember how he  
6 spake to you, before he left Galilee, saying, “The Son of Man must be delivered into the hands of  
7 sinners, and be crucified, and the third day rise again.” Then they remembered his words.

8 On their return from the monument, they reported the whole matter to the eleven, and to all  
9 the other disciples. It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women with them, who told these things to the  
10 apostles: but their account appeared to them as  
11 idle tales; they gave them no credit. Peter, however, arose, and ran to the monument; and stooping down, saw nothing there but the linen lying. And he went away, musing with astonishment on what had happened.

12 The same day, as two of the disciples were travelling to a village named Emmaus, sixty furlongs  
13 from Jerusalem, they conversed together about all  
14 these events. While they were conversing and reasoning, Jesus himself joined them, and went along  
15 with them. But their eyes were so affected, that  
16 they did not know him. And he said to them,  
17 What subjects are these about which ye confer to-

\* *Saturday.*† *Saturday.*‡ *Sunday.*

- 18 gether? and why are ye dejected? And one of them, named Cleopas, answered, Art thou alone such a stranger in Jerusalem, as to be unacquainted with the things which have happened there so lately? What things? said he. They answered, Concerning Jesus the Nazarene, who was a prophet, powerful in word and deed, before God and
- 20 all the people; how our chief priests and magistrates have delivered him to be condemned to death,
- 21 and have crucified him. As for us, we trusted that it had been he who should have redeemed Israel. Besides all this, to-day being the third day
- 22 since these things happened, some women of our company have astonished us; for having gone early
- 23 to the monument, and not found his body, they came and told us that they had seen a vision of
- 24 angels, who said that he is alive. Whereupon some of our men went to the monument, and found matters exactly as the women had related; but him they saw not.
- 25 Then he said to them, O thoughtless men, and backward to believe things which have been all predicted by the Prophets! Ought not the Messiah
- 26 thus to suffer, and so to enter into his glory? Then beginning with Moses, and proceeding through all the Prophets, he explained to them all the passages
- 28 relating to himself. When they came near the village, whither they were travelling, he seemed as
- 29 intending to go farther. But they constrained him, saying, Abide with us; for it groweth late, and the day is far spent. And he went in to abide with
- 30 them. While they were at table together, he took the loaf, and blessed and broke it, and distributed
- 31 to them. Then their eyes were opened, and they
- 32 knew him; and he disappeared. And they said one to another, Did not our hearts burn within us, while he talked with us on the road, and expounded to us the Scriptures?
- 33 Immediately they arose, and returned to Jerusalem, where they found the eleven, and the rest



34 of their company, assembled, who said, The Master is actually risen, and hath appeared unto Simon.  
35 These also recounted what had happened on the road, and how he was discovered to them in breaking the loaf.

36 While they discoursed in this manner, Jesus stood in the midst of them, and said, Peace be unto  
37 you. But they were amazed and affrighted, imagining that they saw a spirit. And he said to them,  
38 Why are ye alarmed? And wherefore do suspicions  
39 arise in your hearts? Behold my hands and my feet; it is I myself; handle me and be convinced; for a  
spirit hath not flesh and bones as ye see me have.  
40 Saying this, he showed them his hands and his feet.  
41 While yet they believed not, for joy and amazement, he said to them, Have ye here any thing to  
42 eat? And they gave him a piece of broiled fish, and  
43 of a honey-comb, which he took and ate in their  
44 presence. And he said to them, This is what I told you while I remained with you, that all the  
things which are written concerning me, in the  
law of Moses, and the Prophets, and the Psalms,  
45 must be accomplished. Then he opened their minds, that they might understand the Scriptures,  
46 and said to them, Thus it is written, and thus it behoved the Messiah to suffer, and to rise from the  
47 dead the third day; and that reformation, and the remission of sins should be proclaimed in his name  
48 among all nations, beginning at Jerusalem. Now  
49 ye are witnesses of these things; and behold I send you that which my Father hath promised; but continue ye in the city of Jerusalem, until ye be invested with power from above.

50 He then led them out as far as Bethany, and  
51 lifted up his hands and blessed them. And while he was blessing them, he was parted from them,  
52 and carried up into heaven. And having worshipped him, they returned to Jerusalem with great  
53 joy; and were constantly in the temple, praising and blessing God. Amen.

R

THE  
GOSPEL  
BY  
J O H N.

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SECTION I.

*The Incarnation.*

1. **I**N the beginning was the Word, and the Word  
2 was with God, and the Word was God. This was  
3 in the beginning with God. All things were made  
by it, and without it not a single creature was made.  
4 In it was life, and the life was the light of men.  
5 And the light shone in darkness; but the darkness  
admitted it not.
6. A man named John was sent from God. This  
man came as a witness to testify concerning the  
8 light, that through him all might believe. He was  
not himself the light, but came to testify con-  
9 cerning the light. The true light was he who,  
coming into the world, enlighteneth every man.
- 10 He was in the world, and the world was made  
11 by him; yet the world knew him not. He came  
to his own home, and his own family did not  
12 receive him; but to as many as received him,  
believing in his name, he granted the privilege of  
13 being children of God, who derive their birth not  
from blood, nor from the desire of the flesh, nor  
from the will of man, but from God.
- 14 And the word became incarnate, and sojourned  
amongst us (and we beheld his glory, the glory as

of the only begotten of the Father), full of grace  
15 and truth. (It was concerning him John testified,  
when he cried, "This is he of whom I said, He  
that cometh after me is preferred to me; for he  
16 was before me.") Of his fulness we all have re-  
17 ceived, even grace for his grace; for the law was  
given by Moses, the grace and the truth came by  
18 Jesus Christ. No one ever saw God; it is the  
only begotten Son, that is in the bosom of the  
Father, who hath made him known.

19 NOW this is the testimony of John. When the  
Jews sent priests and Levites from Jerusalem to  
20 ask him, Who art thou? he acknowledged and de-  
nied not, but acknowledged, saying, I am not the  
21 Messiah. And they asked him, Who then? Art  
thou Elijah? He said, I am not. Art thou the  
22 Prophet? He answered, No. They said, Tell  
then who thou art, that we may return an answer  
to them who sent us. What sayest thou of thy-  
23 self? He answered, I am he whose voice pro-  
claimeth in the wilderness, "Make straight the  
way of the Lord," \* as said the prophet Isaiah.  
24 Now they who were sent were of the Pharisees.  
25 And they questioned him further, Why then dost  
thou baptize, if thou be not the Messiah, nor Eli-  
26 jah, nor the Prophet? John answered, I baptize  
in water, but there is one amongst you whom ye  
27 know not. It is he who cometh after me, and was  
before me, whose shoe-latchet I am not worthy to  
28 loose. This happened at Bethany, upon the Jor-  
dan, where John was baptizing.

29 On the morrow, John seeth Jesus coming to him,  
and saith, Behold the Lamb of God which taketh  
30 away the sin of the world. This is he concerning  
whom I said, "After me cometh a man who is  
31 preferred to me; for he was before me." As for  
me, I knew him not; but to the end that he may  
be discovered to Israel, I am come baptizing in  
32 water. John testified further, saying, I saw the

\* *Jehovah.*

Spirit descending from heaven like a dove, and  
 33 remaining upon him. For my part, I should not  
 have known him, had not he who sent me to bap-  
 tize in water told me, 'Upon whomsoever thou  
 shalt see the Spirit descending and remaining, the  
 34 same is he who baptizeth in the Holy Ghost.'  
 Having therefore seen this, I testify that he is the  
 Son of God.

35 The next day, John being with two of his dis-  
 36 ciples, observed Jesus passing, and said, Behold the  
 37 Lamb of God. The two disciples hearing this, fol-  
 38 lowed Jesus. And Jesus turning about saw them  
 39 following, and said to them, What seek ye? They  
 answered, Rabbi (which signifieth Doctor), where  
 40 dwellest thou? He replied, Come, and see. They  
 went and saw where he dwelt; and it being about  
 41 the tenth hour,\* abode with him that day. One  
 of the two who, having heard John, followed Je-  
 sus, was Andrew the brother of Simon Peter.  
 42 The first he met was his own brother Simon, to  
 whom he said, We have found the Messiah† (a  
 name equivalent to Christ).‡ And he brought  
 43 him to Jesus: Jesus looking upon him, said, Thou  
 art Simon, the son of Jona: thou shalt be called  
 44 Cephas, § which denoteth the same as Peter. ||

45 The next day, Jesus resolved to go to Galilee,  
 and meeting Philip, said to him, Follow me. Now  
 46 Philip was of Bethsaida, the city of Andrew and  
 Peter. Philip meeteth Nathanael, and saith unto  
 him, We have found the person described by Moses  
 in the law, and by the Prophets, Jesus the son of  
 47 Joseph, from Nazareth. Nathanael saith unto him,  
 Out of Nazareth can any good thing come? Phi-  
 48 lip answered, Come, and see. Jesus saw Natha-  
 nael coming to him, and said concerning him, Be-  
 49 hold an Israelite indeed, in whom is no guile. Na-  
 thanael said unto him, Whence knowest thou me?  
 Jesus answered, I saw thee when thou wast under  
 50 the fig-tree, before Philip called thee. Nathanael

\* Four o'clock, afternoon.  
 § Rock.

† Anointed.  
 || Rock.

‡ Anointed.

replying, said unto him, Rabbi, thou art the Son  
51 of God: thou art the King of Israel. Jesus answered him, saying, Because I told thee that I saw thee under the fig-tree; thou believest: thou  
52 shalt see greater things than this. He added, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the messengers of God ascending from the Son of Man, and descending to him.

## SECTION II.

### *The Entrance on the Ministry.*

II. THREE days after, there was a marriage in Cana of Galilee, and the mother of Jesus was  
2 there. Jesus also and his disciples were invited to  
3 the marriage. The wine falling short, the mother  
4 of Jesus said to him, They have no wine. Jesus answered, Woman, what hast thou to do with me?  
5 My time is not yet come. His mother said to the  
6 servants, Do whatever he shall bid you. Now there were six water-pots of stone, containing two  
or three baths \* a-piece, placed there for the Jew-  
7 ish rites of cleansing. Jesus said to them, Fill the  
pots with water. And they filled them to the  
8 brim. Then he said, Draw now, and carry to the  
9 director of the feast. And they did so. When the  
director of the feast had tasted the wine made of  
water, not knowing whence it was (but the ser-  
10 vants who drew the water knew), he said, addressing the bridegroom, Every body presenteth the  
best wine first, and worse wine afterwards, when  
the guests have drunk largely; but thou hast re-  
11 served the best until now. This first miracle Jesus wrought in Cana of Galilee, displaying his glory:  
and his disciples believed on him.  
12 . Afterwards he went to Capernaum, he and his

\* A bath contained about 7½ gallons.

mother, and his brothers, and his disciples; but they stayed not there many days.

13 AND the Jewish passover being nigh, Jesus  
14 went to Jerusalem; and finding changers sitting in  
the temple, and people who sold cattle, and sheep,  
15 and doves; he made a whip of cords, and drove  
them all out of the temple, with the sheep and the  
cattle, scattering the coin of the changers, and  
16 oversetting their tables; and said to them who sold  
doves, Take these things hence. Make not my Fa-  
17 ther's house a house of traffic. Then his disciples  
remembered these words of Scripture, "My zeal  
for thy house consumeth me."

18 Hereupon the Jews said to him, By what mira-  
cle dost thou show us thy title to do these things?  
19 Jesus answering, said unto them, Destroy this  
temple, and I will rear it again in three days.  
20 The Jews replied, Forty and six years was this  
temple in building; and thou wouldst rear it in  
21 three days! But by the temple he meant his body.  
22 When therefore he was risen from the dead, his  
disciples remembered that he had said this, and  
they understood the Scripture, and the word which  
Jesus had spoken.

23 While he was at Jerusalem, during the feast of  
the passover, many believed on him, when they  
24 saw the miracles which he performed. But Jesus  
did not trust himself to them, because he knew  
25 them all. He needed not to receive from others a  
character of any man, for he knew what was in  
man.

III. NOW there was a Pharisee, called Nicodemus,  
2 a ruler of the Jews, who came to Jesus by night,  
and said to him, Rabbi, we know that thou art a  
teacher come from God; for no man can do these  
miracles which thou dost, unless God be with him.  
3 Jesus answering, said unto him, Verily, verily, I  
say unto thee, unless a man be born again, he can-  
4 not discern the reign of God. Nicodemus replied,  
How can a grown man be born? Can he enter his

5 mother's womb anew, and be born? Jesus answered, Verily, verily, I say unto thee, unless a man be born of water and Spirit, he cannot enter  
6 the kingdom of God. That which is born of the flesh is flesh; that which is born of the Spirit is  
7 spirit. Wonder not, then, that I said to thee, Ye  
8 must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but knowest not whence it cometh, or whither it goeth; so it is with every one who is born of the Spirit.  
9 Nicodemus answered, How can these things be?  
10 Jesus replied, Art thou the teacher of Israel, and  
11 knowest not these things? Verily, verily, I say unto thee, we speak what we know, and testify what we have seen; yet ye receive not our testimony. If ye understood not when I told you earthly things; how will ye understand, when I  
12 tell you heavenly things? For none ascendeth into heaven, but he who descended from heaven;  
13 the Son of Man, whose abode is heaven. As Moses placed on high the serpent in the wilderness,  
14 so must the Son of Man be placed on high, that whosoever believeth on him may not perish, but  
15 obtain eternal life: for God hath so loved the world, as to give his only begotten Son, that whosoever believeth on him may not perish, but obtain  
16 eternal life. For God hath sent his Son into the world, not to condemn the world, but that the  
17 world may be saved by him. He who believeth on him shall not be condemned; he who believeth not is already condemned, because he hath not believed on the name of the only begotten Son of God.  
18 Now this is the ground of condemnation, that the light is come into the world, and men have preferred the darkness to the light, because their deeds  
19 were evil. For whosoever doth evil, hateth the light, and shunneth it, lest his deeds should be  
20 detected. But he who obeyeth the truth cometh to the light, that it may be manifest that his actions are agreeable to God.



22 After this, Jesus went with his disciples into the  
territory of Judea, where he remained with them,  
23 and baptized. John also was baptizing in Enon  
near Salim, because there was much water there;  
and people came thither and were baptized. For  
24 John was not yet cast into prison.

25 Now John's disciples had a dispute with a Jew  
26 about purification. Whereupon they went to John,  
and said to him, Rabbi, he who was with thee near  
the Jordan, of whom thou gavest so great a cha-  
racter; he too baptizeth, and the people flock to  
27 him. John answered, A man can have no power  
28 but what he deriveth from heaven. Ye yourselves  
are witnesses for me, that I said, 'I am not the  
29 Messiah, but am sent before him.' The bridegroom  
is he who hath the bride; but the friend of the  
bridegroom, who assisteth him, rejoiceth to hear  
the bridegroom's voice: this my joy therefore is  
30 complete. He must increase, while I decrease.  
31 He who cometh from above, is above all. He who  
is from the earth is earthly, and speaketh as being  
from the earth. He who cometh from heaven is  
32 above all. What he testifieth is what he hath seen  
33 and heard; yet his testimony is not received. He  
who receiveth his testimony, voucheth the veracity  
34 of God. For he whom God hath commissioned,  
relateth God's own words; for [to him] God  
35 giveth not the Spirit by measure. The Father  
loveth the Son, and hath subjected all things to  
36 him. He who believeth on the Son hath life eter-  
nal; he who rejecteth the Son, shall not see life;  
but the vengeance of God awaiteth him.

### SECTION III.

#### *The Journey to Galilee.*

IV. JESUS, knowing that the Pharisees were in-  
formed that he made and baptized more disciples



2 than John (though it was not Jesus himself, but  
3 his disciples, who baptized), left Judea, and re-  
turned to Galilee.

4 Being obliged to pass through Samaria, he came  
to a Samaritan city called Sychar, \* near the heri-  
6 tage which Jacob gave his son Joseph. Now  
Jacob's well was there. And Jesus, wearied with  
the journey, sat down by the well, it being about  
the sixth hour. †

7 A woman of Samaria having come to draw water,  
8 Jesus said to her, Give me to drink (for his dis-  
9 ciples were gone into the city to buy food); the Sa-  
maritan woman answered, How is it that thou who  
art a Jew, askest drink of me who am a Samaritan?  
(for the Jews have no friendly intercourse with  
10 the Samaritans.) Jesus replied, If thou knewest  
the bounty of God, and who it is that saith to thee,  
'Give me to drink,' thou wouldst have asked him,  
11 and he would have given thee living water. She  
answered, Sir, thou hast no bucket, and the well  
is deep: whence then hast thou the living water?  
12 Art thou greater than our Father Jacob, who gave  
us the well, and drank thereof himself, and his  
13 sons, and his cattle? Jesus replied, Whoso drinketh  
14 of this water, will thirst again; but whoever shall  
drink of the water which I shall give him, shall  
never thirst more; but the water which I shall  
give, shall be in him a fountain springing up to  
15 everlasting life. The woman answered, Sir, give  
me this water, that I may never be thirsty, nor  
16 come hither to draw. Jesus said to her, Go, call  
thy husband, and come back. She answered, I  
have no husband. Jesus replied, Thou sayest well,  
18 'I have no husband;' for thou hast had five hus-  
bands; and he whom thou now hast, is not thy  
19 husband; in this thou hast spoken truth. The  
woman said, Sir, I perceive that thou art a pro-  
20 phet. Our fathers worshipped on this mountain;  
and ye say that in Jerusalem is the place where

\* In the Old Testament called *Shechem*.

† Twelve o'clock, noon.

21 men ought to worship. Jesus answered, Woman, believe me, the time approacheth, when ye shall neither come to this mountain, nor go to Jerusalem, 22 to worship the Father. Ye worship what ye know not; we worship what we know: for salvation is 23 from the Jews. But the time cometh, or rather is come, when the true worshippers shall worship the Father in spirit and truth: for such are the wor- 24 shippers whom the Father requireth. God is a spirit, and they that worship him, must worship 25 him in spirit and truth. The woman replied, I know that the Messiah\* cometh (that is, the Christ);† when he is come, he will teach us all 26 things. Jesus said unto her, I who speak unto thee am he.

27 Upon this his disciples came and wondered that he talked with a woman; yet none of them said, 'What seekest thou? or why talkest thou with her?' 28 Then the woman left her pitcher, and having gone 29 into the city, said to the people, Come, see a man 30 who hath told me all that ever I did. Is this the Messiah? They accordingly went out of the city and came to him.

31 Meanwhile the disciples entreating him, said, 32 Rabbi, eat. He answered, I have meat to eat 33 which ye know not of. Then said his disciples one 34 to another, Hath any man brought him food? Jesus answered, My food is to do the will of him who 35 sent me, and to finish his work. Say ye not, 'After four months cometh harvest?' But I say, 36 Lift up your eyes, and survey the fields; for they are already white enough for harvest. The reaper 37 receiveth wages, and gathereth the fruits for eternal life, that both the sower and the reaper may 38 rejoice together. For herein the proverb is verified, 'One soweth, and another reapeth.' I send you to reap that whereon ye have bestowed no labour: others laboured; and ye get possession of their labours.

\* The anointed.

† The Anointed.

39 Now many Samaritans of that city believed in  
him on the testimony of the woman who said, 'He  
40 told me all that ever I did.' When, therefore, they  
came to him, they besought him to stay with them,  
41 and he stayed there two days. And many more  
believed because of what they heard from himself;  
42 and they said to the woman, It is not now on ac-  
count of what thou hast reported, that we believe;  
for we have heard him ourselves, and know that  
this is truly the Saviour of the world, the Messiah.

43 After the two days Jesus departed and went to  
44 Galilee [but not to Nazareth]; for he had himself  
declared that a prophet is not regarded in his own  
45 country. Being come into Galilee, he was well  
received by the Galileans, who had seen all that he  
did at Jerusalem during the festival; for they like-  
wise attended the festival.

46 Then Jesus returned to Cana of Galilee, where  
he had made the water wine. And there was a  
certain officer of the court, whose son lay sick at  
47 Capernaum, who, having heard that Jesus was  
come from Judea into Galilee, went to him, and  
entreated him to come and cure his son who was  
48 dying. Jesus said to him, Unless ye see signs and  
49 prodigies, ye will not believe. The officer answer-  
50 ed, Come, Sir, before my child die. Jesus re-  
plied, Go thy way. Thy son is well. And the  
man believed the word which Jesus had spoken,  
51 and went his way. As he was returning, his ser-  
vants met him, and acquainted him that his boy  
52 was well. He then inquired of them the hour  
when he began to mend. They answered, Yester-  
53 day, at the seventh hour, the fever left him. Then  
the father knew that it was the same hour at which  
Jesus said to him, 'Thy son is well;' and he and  
54 all his family believed. This second miracle Jesus  
performed, after returning from Judea to Galilee.

## SECTION IV.

*The Cure at Bethesda.*

- V. AFTERWARDS there was a Jewish festival,  
2 and Jesus went to Jerusalem. Now there is at Jerusalem, nigh the sheep-gate, a bath, called in Hebrew Bethesda, \* which hath five covered walks.  
3 In these lay a great number of sick, blind, lame, and palsied people waiting for the moving of the  
4 water. For an angel at times descended into the bath, and agitated the water; and the first that stepped in, after the agitation of the water, was cured of whatever disease he had.  
5 Now there was one there who had been diseased  
6 eight and thirty years. Jesus, who saw him lying, and knew that he had been long ill, said to him,  
7 Dost thou desire to be healed? The diseased man answered, Sir, I have nobody to put me into the bath, when the water is agitated; but while I am  
8 going, another getteth down before me. Jesus said to him, Arise, take up thy couch, and walk.  
9 Instantly the man was healed, and took up his couch, and walked.  
10 Now that day was the Sabbath. The Jews therefore said to him that was cured, This is the Sabbath. It is not lawful for thee to carry the couch.  
11 He answered, He who healed me, said to me,  
12 'Take up thy couch and walk.' They asked him then, Who is the man that said to thee, Take up  
13 thy couch and walk? But he that had been healed, knew not who it was: for Jesus had slipt away, there being a crowd in the place.  
14 Jesus afterwards finding him in the temple, said to him, Behold thou art cured; sin no more, lest  
15 something worse befall thee. The man went and told the Jews that it was Jesus who had cured him.  
16 Therefore the Jews persecuted Jesus, and sought to kill him, because he had done this on the Sabbath.

\* House of mercy.

17 But Jesus answered them, As my Father hitherto  
18 worketh, I work. For this reason the Jews were  
the more intent to kill him, because he had not  
only broken the Sabbath, but by calling God pec-  
uliarly his Father, had equalled himself with God.  
19 Then Jesus addressed them, saying, Verily, verily,  
I say unto you, the Son can do nothing of himself,  
but as he seeth the Father do: for what things  
20 soever he doth, such doth the Son likewise. For  
the Father loveth the Son, and showeth him all  
that he himself doth: nay, and will show him  
greater works than these, works which will asto-  
21 nish you. For as the Father raiseth and quick-  
eneth the dead, the Son also quickeneth whom he  
22 will: for the Father judgeth no person, having  
committed the power of judging entirely to the  
23 Son, that all might honour the Son, as they honour  
the Father. He that honoureth not the Son, ho-  
24 noureth not the Father who sent him. Verily,  
verily, I say unto you, He who heareth my doc-  
trine, and believeth him who sent me, hath eternal  
life, and shall not incur condemnation, having  
25 passed from death to life. Verily, verily, I say  
unto you, the time cometh, or rather is come,  
when the dead shall hear the voice of the Son of  
26 God, and hearing they shall live. For as the Fa-  
ther hath life in himself, so hath he given to the  
27 Son to have life in himself; and hath given him  
even the judicial authority, because he is the Son  
28 of Man. Wonder not at this; for the time cometh  
when all that are in their graves shall hear his  
29 voice, and shall come forth. They that have done  
good, shall arise to enjoy life; they that have done  
30 evil, shall arise to suffer punishment. I can do  
nothing of myself; as I hear I judge; and my  
judgment is just, because I seek not to please my-  
self, but to please the Father who sent me.  
31 If I [alone] testify concerning myself, my testi-  
32 mony is not to be regarded: there is another who  
testifieth concerning me; and I know that his tes-

33 timony of me ought to be regarded. Ye yourselves  
sent to John, and he bore witness to the truth.  
34 As for me, I need no human testimony; I only  
35 urge this for your salvation. He was the lighted  
and shining lamp; and for a while ye were glad to  
enjoy his light.

36 But I have a greater testimony than John's; for  
the works which the Father hath empowered me to  
perform, the works themselves which I do, testify  
for me, that the Father hath sent me.

37 Nay, the Father who sent me, hath himself at-  
tested me. Did ye never hear his voice; or see his  
38 form? Or have ye forgotten his declaration, that  
ye believe not him whom he hath commissioned?

39 Ye search the Scriptures, because ye think to  
obtain, by them, eternal life. Now these also are  
40 witnesses for me; yet ye will not come unto me  
41 that ye may obtain life. I desire not honour from  
men; but I know you, that ye are strangers to the  
42 love of God. I am come in my Father's name, and  
43 ye do not receive me; if another come in his own  
44 name, ye will receive him. How can ye believe,  
while ye court honour one from another, regardless  
45 of the honour which cometh from God alone? Do  
not think that I am he who will accuse you to the  
Father. Your accuser is Moses, in whom ye con-  
46 fide. For if ye believed Moses, ye would believe  
47 me, for he wrote concerning me. But if ye believe  
not his writings, how shall ye believe my words?

## SECTION V.

### *The People fed in the Desert.*

VI. AFTERWARDS Jesus crossed the sea of Gali-  
2 lee [also called] of Tiberias: and a great multitude  
followed him, because they had seen the miracu-  
3 lous cures which he performed. And Jesus went  
up upon a mountain; where he sat down with his

- 4 disciples. Now the passover, the Jewish festival was near.
- 5 Jesus lifting up his eyes, and perceiving that a great multitude was flocking to him, said to Philip, Whence shall we buy bread to feed these people?
- 6 (This he said to try him; for he knew himself
- 7 what he was to do.) Philip answered, Two hundred denarii\* would not purchase bread enough to
- 8 afford every one a morsel. One of his disciples,
- 9 Andrew, Simon Peter's brother, said to him, Here is a boy who hath five barley loaves, and two small
- 10 fishes, but what are they among so many? Jesus said, Make the men lie down. Now there was much grass in the place. So they lay down in
- 11 number about five thousand. And Jesus took the loaves, and having given thanks, distributed them
- 12 to those who had lain down. He gave them also of the fishes as much as they would. When they had eaten sufficiently, he said to his disciples, Gather up the fragments which remain, that
- 13 nothing be lost. They therefore gathered, and with the fragments which the people had left, of the five barley loaves, they filled twelve baskets.
- 14 When those men had seen the miracle which Jesus had wrought, they said, This is certainly the Prophet who cometh into the world. Then Jesus knowing that they intended to come, and carry him off to make him king, withdrew again alone to the mountain.
- 16 In the evening his disciples went to the sea, and having embarked, were passing by sea to Capernaum. It was now dark, and Jesus was not come
- 18 to them. And the water was raised by a tempestuous wind. When they had rowed about five and
- 19 twenty or thirty furlongs,† they observed Jesus walking on the sea, very near the bark, and were
- 20 afraid. But he said to them, It is I, be not afraid.
- 21 Then they gladly received him into the bark; and

\* About £6 5s. sterling.

† Between three and four miles.

the bark was immediately at the place whither they were going.

22 On the morrow, the people who were on the  
seaside, knowing that there had been but one boat  
there, and that Jesus went not into the boat with  
23 his disciples, who went alone (other boats however  
arrived from Tiberias, nigh the place where they  
24 had eaten, after the Lord had given thanks), know-  
ing, besides, that neither Jesus nor his disciples  
were there, embarked and went to Capernaum  
seeking Jesus.

25 Having found him on the opposite shore, they  
said to him, Rabbi, when camest thou hither?  
26 Jesus answered, Verily, verily, I say unto you,  
Ye seek me, not because ye saw miracles, but be-  
27 cause ye ate of the loaves, and were satisfied. Work  
not for the food which perisheth, but for the food  
which endureth through eternal life, which the  
Son of Man will give you: for to him the Father,  
28 that is, God, hath given his attestation. They  
asked him, therefore, What are the works which  
29 God requireth us to do? Jesus answered, This is  
the work which God requireth, that ye believe on  
30 him whom he hath commissioned. They replied,  
What miracle then dost thou, that seeing it, we  
31 may believe thee? What dost thou perform? Our  
fathers ate the manna in the desert, as it is writ-  
ten, "He gave them bread of heaven to eat."  
32 Jesus then said to them, Verily, verily, I say unto  
you, Moses did not give you the bread of heaven;  
but my Father giveth you the true bread of hea-  
33 ven: for the bread of God is that which descend-  
eth from heaven, and giveth life to the world.  
34 They said, therefore, to him, Master, give us al-  
35 ways this bread. Jesus answered, I am the bread  
of life. He who cometh to me shall never hunger,  
and he who believeth on me shall never thirst.

36 But as I told you, though ye have seen me,  
37 ye do not believe. Whatever the Father giveth  
me, will come to me; and him who cometh to me



38 I will not reject. For I descended from heaven to do, not mine own will, but the will of him who  
39 sent me. Now this is the will of him who sent me, that I should lose nothing of what he hath given me, but raise the whole again at the last day.  
40 This is the will of him who sent me, that whoever recognizeth the Son and believeth on him should obtain eternal life, and that I should raise him again at the last day.

41 The Jews then murmured against him, because he said, "I am the bread which descended from  
42 heaven:" and they said, Is not this Jesus, the son of Joseph, whose father and mother we know? How then doth he say, "I descended from hea-  
43 ven?" Jesus therefore answered, Murmur not  
44 amongst yourselves: no man can come unto me, unless the Father who hath sent me, draw him;  
45 and him I will raise again at the last day. It is written in the prophets, "They shall be all taught of God." Every one who hath heard, and learnt  
46 from the Father, cometh unto me. Not that any man, except him who is from God, hath seen the  
47 Father. He indeed hath seen the Father. Verily, verily, I say unto you, He who believeth on me  
48 hath eternal life. I am the bread of life. Your  
49 fathers ate the manna in the desert, and died. Behold the bread which descended from heaven, that  
50 whoso eateth thereof may not die. I am the liv-  
51 ing bread which descended from heaven. Whoso eateth of this bread shall live for ever; and the bread that I will give is my flesh, which I give for the life of the world.

52 The Jews then debated among themselves, saying, How can this man give us his flesh to eat?  
53 Jesus, therefore, said to them, Verily, verily, I say unto you, Unless ye eat the flesh of the Son of Man, and drink his blood, ye have not life in you.  
54 He that eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him again at the  
55 last day: for my flesh is truly meat, and my blood



56 is truly drink. He who eateth my flesh, and drinketh my blood, abideth in me, and I abide in him.  
57 As the Father liveth who sent me, and I live by the Father; even so he who feedeth on me,  
58 shall live by me. This is the bread which descended from heaven. It is not like the manna which  
59 your fathers ate, for they died: he that eateth this bread shall live for ever. This discourse he spake in a synagogue, teaching in Capernaum.

60 Many of his disciples having heard it, said, This  
61 is hard doctrine, who can understand it? Jesus knowing in himself that his disciples murmured at  
62 it, said to them, Doth this scandalize you? What if ye should see the Son of Man re-ascending  
63 thither, where he was before? It is the Spirit that quickeneth; the flesh profiteth nothing. The words which I speak unto you are spirit and life.  
64 But there are some of you who do not believe. (For Jesus knew from the beginning who they were that did not believe, and who he was that  
65 would betray him.) He added, Therefore I said to you, that no man can come unto me, unless it be given him by my Father.

66 From this time many of his disciples withdrew,  
67 and accompanied him no longer. Then said Jesus to the twelve, Will ye also go away? Simon Peter answered, Master, to whom should we go?  
69 Thou hast the words of eternal life: and we believe and know that thou art the Messiah, the Son  
70 of the living God. Jesus answered them, Have not I chosen you twelve? yet one of you is a spy.  
71 He meant Judas Iscariot son of Simon; for it was he who was to betray him, though he was one of the twelve.

VII. After this Jesus travelled about in Galilee; for he would not reside in Judea, because the Jews sought to kill him.

## SECTION VI.

*The Feast of Tabernacles.*

- 2 NOW the Jewish feast of tabernacles was near.  
3 His brothers, therefore, said to him, Leave this  
country, and go into Judea, that thy disciples may  
4 also see the works which thou dost. For whoso-  
ever courteth renown, doth nothing in secret :  
since thou performest such things, show thyself to  
5 the world. (For not even his brothers believed on  
6 him.) Jesus answered, My time is not yet come ;  
7 any time will suit you. The world cannot hate  
you ; but me it hateth, because I disclose the  
8 wickedness of its actions. Go ye to this festival.  
9 I go not yet thither, because it is not my time.  
Having said this, he remained in Galilee.
- 10 But when his brothers were gone, he also went  
to the festival, not publicly, but rather privately.  
11 At the festival, the Jews inquired after him, and  
12 said, Where is he ? And there was much whispering  
among the people concerning him. Some said, He  
is a good man. Others, No ; he seduceth the mul-  
13 titude. Nobody, however, spoke openly of him,  
for fear of the Jews.
- 14 About the middle of the festival, Jesus went in-  
15 to the temple and was teaching. And the Jews  
said with astonishment, Whence cometh this man's  
16 learning who was never taught ? Jesus made an-  
swer, My doctrine is not mine, but his who sent  
17 me. Whosoever is minded to do his will, shall  
discern whether my doctrine proceed from God or  
18 from myself. Whoever teacheth what proceedeth  
from himself, seeketh to promote his own glory ;  
whosoever seeketh to promote the glory of him who  
sent him, deserveth credit, and is a stranger to de-  
19 ceit. Did not Moses give you the law ? Yet none  
of you keepeth the law. Why do ye seek to kill  
20 me ? The people answered, Thou art possessed.

- 21 Who seeketh to kill thee? Jesus replied, I have performed one action which surpriseth you all.
- 22 Moses instituted circumcision among you (not that it is from Moses, but from the patriarchs), and ye
- 23 circumcise on the sabbath.\* If, on the sabbath, † a child receive circumcision, that the law of Moses may not be violated; are ye incensed against me, because I have, on the sabbath, ‡ cured a man
- 24 whose whole body was disabled? Judge not from personal regards, but judge according to justice.
- 25 Then some inhabitants of Jerusalem said, Is not
- 26 this he whom they seek to kill? Lo! he speaketh boldly, and they say nothing to him. Do the rulers
- 27 indeed acknowledge that this is the Messiah? But we know whence this man is; whereas, when the Messiah shall come, nobody will know whence he
- 28 is. Jesus, who was then teaching in the temple, cried, Do ye know, both who, and whence, I am? I came not of myself. But he is true who sent me,
- 29 whom ye know not. As for me, I know him, because I came from him, and am commissioned by
- 30 him. Then they sought to apprehend him, but none laid hands on him; for his hour was not yet
- 31 come. Many of the people, however, believed on him and said, When the Messiah shall come, will he do more miracles than this man doth?
- 32 When the Pharisees heard that the people muttered such things concerning him, they and the
- 33 chief priests dispatched officers to seize him. Jesus therefore said, Yet a little while I remain with
- 34 you; then I go to him who sent me. Ye shall seek me, but shall not find me, nor be able to get
- 35 thither where I shall be. The Jews said among themselves, Whither will he go that we shall not find him? Will he go to the dispersed Greeks, and
- 36 teach the Greeks? What meaneth he by saying, "Ye shall seek me, but shall not find me, nor be able to get thither where I shall be?"
- 37 On the last and greatest day of the festival, Je-

\* Saturday.

† Saturday.

‡ Saturday.

38 sus stood and cried, saying, If any man thirst, let  
39 him come unto me and drink. He who believeth  
40 on me, as Scripture saith, shall prove a cistern  
41 whence rivers of living water shall flow. This he  
42 spake of the Spirit which they who believed on him  
43 were to receive ; for the Spirit was not yet [given],  
44 because Jesus was not yet glorified. Many of the  
45 people having heard what was spoken, said, This  
46 is certainly the Prophet. Some said, This is the  
47 Messiah. Others, Doth the Messiah come from  
48 Galilee ? Doth not Scripture say, that the Messiah  
49 will be of the posterity of David, and come from  
50 Bethlehem, the village whence David was ? Thus  
51 the people were divided concerning him ; and some  
52 of them would have seized him, but nobody laid  
53 hands upon him.

45 Then the officers returned to the chief priests  
46 and Pharisees, who asked them, Wherefore have  
47 ye not brought him ? The officers answered, Never  
48 man spake like this man. The Pharisees replied,  
49 Are ye also seduced ? Hath any of the rulers, or  
50 of the Pharisees, believed on him ? But this po-  
51 pulace which knoweth not the law is accursed.  
52 Nicodemus, one of themselves (he who came to  
53 Jesus by night), said to them, Doth our law per-  
54 mit us to condemn a man without hearing him, and  
55 knowing what he hath done ? They answered  
56 him, Art thou also a Galilean ? Search and thou  
57 wilt find, that prophets arise not out of Galilee.

VIII. [Then every man went to his house : but Jesus  
went to the Mount of Olives.

2 EARLY in the morning he returned to the  
3 temple, and all the people having come to him, he  
4 sat down and taught them. Then the scribes and  
5 the Pharisees brought to him a woman taken in  
6 adultery, and having placed her in the middle, said  
7 to him, Rabbi, this woman was surprised in the act  
8 of adultery. Now Moses hath commanded in the  
9 law that such should be stoned ; but what sayest  
10 thou ? They said this to try him, that they might

- have matter for accusing him. But Jesus having stooped down, was writing with his finger upon  
7 the ground. As they continued asking him, he raised himself, and said to them, Let him who is sinless amongst you throw the first stone at her.  
8 Again, having stooped down, he wrote upon the  
9 ground. They hearing that, withdrew one after another, the eldest first, till Jesus was left alone,  
10 with the woman, standing in the middle. Jesus, raising himself, and seeing none but the woman, said to her, Woman, where are those thine accus-  
11 ers? Hath nobody passed sentence on thee? She answered, Nobody, Sir. Jesus said unto her, Neither do I pass sentence on thee. Go, and sin no more.]  
12 AGAIN Jesus addressed the people, saying, I am the light of the world; he who followeth me shall not walk in darkness, but shall have the light  
13 of life. The Pharisees, therefore, retorted, Thou testifiest concerning thyself, thy testimony is not  
14 to be regarded. Jesus answered, Though I testify concerning myself, my testimony ought to be regarded; because I know whence I came, and whither I go. As for you, ye know not whence I  
15 come, and whither I go. Ye judge from passion, I judge nobody: and if I do, my judgment ought to be regarded, for I am not single, but concur  
17 with the Father who sent me. It is a maxim in your law, that the concurrent testimony of two is  
18 credible. Now I am one who testify concerning myself; the Father that sent me is another who  
19 testifieth of me. Then they asked him, Where is thy Father? Jesus answered, Ye know neither me, nor my Father: if ye knew me, ye would know  
20 my Father also. These things Jesus spake in the treasury, as he taught in the temple, and nobody seized him, his hour not being yet come.  
21 Again Jesus said to them, I am going away; ye will seek me, and shall die in your sin; whither I  
22 go, ye cannot come. Then said the Jews, Will he kill himself, that he saith, " Whither I go, ye can-

23 not come?" He said to them, Ye are from be-  
24 neath; I am from above. Ye are of this world; I  
am not of this world; therefore I said, Ye shall  
die in your sins; for if ye believe not that I am he,  
25 ye shall die in your sins. They, therefore, asked  
him, Who art thou? Jesus answered, The same  
26 that I told you formerly. I have many things to  
say of you, and to reprove in you: but he who  
sent me is worthy of belief; and I do but publish  
27 to the world what I have learnt from him. They  
28 did not perceive that he meant the Father. Jesus,  
therefore, said to them, When ye shall have raised  
the Son of Man on high, then ye shall know what  
I am; and that I do nothing of myself, and say  
nothing which the Father hath not taught me.  
29 And he who sent me is with me. The Father hath  
not left me alone, because I always do what pleas-  
30 eth him. While he spake thus, many believed on  
31 him. Jesus, therefore, said to those Jews who be-  
lieved him, If ye persist in my doctrine, ye are  
32 my disciples indeed. And you shall know the  
truth; and the truth shall make you free.

33 Some made answer, We are Abraham's offspring,  
and were never enslaved to any man. How sayest  
34 thou, 'Ye shall be made free?' Jesus replied, Ve-  
rily, verily, I say unto you, whosoever committeth  
35 sin is a slave to sin. Now the slave abideth not in  
the family perpetually: the son abideth perpetually.  
36 If, therefore, the Son make you free, ye will be  
37 free indeed. I know that ye are Abraham's off-  
spring, yet ye seek to kill me, because my doctrine  
38 hath no place in you. I speak what I have seen  
with my Father; and ye do what ye have learnt  
39 from your father. They answered, Abraham is  
our father. Jesus replied, If ye were Abraham's  
40 children, ye would act as Abraham acted. But  
now ye seek to kill me, a man who has told you  
the truth which I received from God. Abraham  
41 acted not thus. Ye do the deeds of your father.  
They answered, We were not born of fornication.

42 We have one Father, even God. Jesus replied, If  
God were your Father, ye would love me; for I  
proceeded, and am come from God. I came not  
43 of myself. He sent me. Why do ye not under-  
stand my language? It is because ye cannot bear  
44 my doctrine. The devil is your father, and the  
desires of your father ye will gratify: he was a  
manslayer from the beginning: he swerved from  
the truth, because there is no veracity in him.  
When he telleth a lie, he speaketh suitably to his  
character; for he is a liar, and the father of lying.  
45 As for me, because I speak the truth, ye do not  
46 believe me. Which of you convicteth me of false-  
hood? And if I speak truth, why do ye not be-  
47 lieve me? He who is of God regardeth God's  
words. Ye regard them not, because ye are not  
of God.

48 The Jews then answered, Have we not reason  
to say, Thou art a Samaritan, and hast a demon?  
49 Jesus replied, I have not a demon; but I honour  
50 my Father, and ye dishonour me. As for me, I  
seek not to promote my own glory; another seek-  
51 eth it who judgeth. Verily, verily, I say unto you,  
Whoever keepeth my word, shall never see death.  
52 The Jews then said to him, Now we are certain  
that thou hast a demon: Abraham is dead, and  
the prophets; yet thou sayest, 'Whoever keepeth  
53 my word, shall never taste death.' Art thou  
greater than our father Abraham, who is dead?  
The prophets also are dead, whom thinkest thou  
54 thyself? Jesus answered, If I commend myself,  
my commendation is nothing: it is my Father,  
whom ye call your God, who commendeth me.  
55 Nevertheless ye know him not; but I know him;  
and if I should say, I know him not, I should  
speak falsely like you: but I know him, and keep  
56 his word. Abraham your father longed to see  
57 my day, and he saw and rejoiced. The Jews re-  
plied, Thou art not yet fifty years old, and thou  
58 hast seen Abraham? Jesus answered, Verily, ve-



rily, I say unto you, Before Abraham was born, I  
 59 am. Then they took up stones to cast at him; but  
 Jesus concealed himself and went out of the temple,  
 passing through the midst of them.

## SECTION VII.

### *The Cure of the Man born blind.*

IX. AS Jesus passed along, he saw a man who had  
 2 been born blind. And his disciples asked him,  
 saying, Rabbi, who sinned: this man or his pa-  
 3 rents, that he was born blind? Jesus answered,  
 Neither this man nor his parents sinned. It was  
 only that the works of God might be displayed  
 4 upon him. I must do the work of him who sent me,  
 while it is day; night cometh when no man can  
 5 work. While I am in the world, I am the light of  
 6 the world. Having said this, he spat upon the  
 ground, and with the clay which he made with the  
 7 spittle, anointed the blind man's eyes, and said to  
 him, Go wash thine eyes in the pool of Siloam  
 (which signifieth Sent.)\* He went therefore and  
 washed them, and returned seeing.  
 8 Then the neighbours, and they who had before  
 seen him blind, said, Is not this he who sat and  
 9 begged? Some said, It is he; others, He is like  
 10 him. He said, I am he. They asked him then,  
 11 How didst thou receive thy sight? He answered,  
 A man called Jesus, made clay and anointed mine  
 eyes, and said to me, 'Go to the pool of Siloam,  
 and wash thine eyes.' I went accordingly, and  
 12 washed them, and saw. Then they asked him,  
 Where is he? He answered, I know not.  
 13 Then they brought him who had been blind to  
 14 the Pharisees: (now it was on a Sabbath that  
 15 Jesus made the clay and gave him his sight.) The  
 Pharisees likewise, therefore, asked him, how he

\* In the Old Testament, *Shiloah* and *Siloah*.

had received his sight. He answered, He put clay on mine eyes, and I washed them, and now see.

16 Upon this, some of the Pharisees said, This man is not from God, for he observeth not the Sabbath.

Others said, How can one that is a sinner perform  
17 such miracles? And they were divided among themselves. Again they asked the man who had been blind, What sayest thou of him for giving thee sight? He answered, He is a Prophet.

18 But the Jews believed not that the man had been blind, and had received his sight, until they  
19 called his parents and asked them, Do ye say that this is your son who was born blind? How then  
20 doth he now see? His parents answered, We know that this is our son, and that he was born blind;  
21 but how he now seeth we know not. He is of age,  
22 ask him; he will answer for himself. His parents spoke thus, because they feared the Jews: for the Jews had already determined that whosoever acknowledged Jesus to be the Messiah should be ex-  
23 pelled the synagogue. For this reason his parents said, "He is of age, ask him."

24 A second time, therefore, they called the man who had been born blind, and said to him, Give glory to God; we know that this man is a sinner.  
25 He replied, Whether he be a sinner, I know not: one thing I know, that I was blind, and now see.  
26 They said to him again, What did he to thee?  
27 How did he make thee see? He answered, I told you before, did ye not hear? Why would ye hear  
28 it repeated? Will ye also be his disciples? Then they reviled him and said, Thou art his disciple.  
29 As for us, we are disciples of Moses. We know that God spake to Moses; as for this man, we  
30 know not whence he is. The man replied, This is surprising, that ye know not whence he is, al-  
31 though he hath given me sight. We know that God heareth not sinners; but if any man worship  
32 God, and obey him, that man he heareth. Never was it heard before, that any man gave sight to

33 one born blind. If this man were not from God,  
34 he could do nothing. They replied, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

35 Jesus heard that they had cast him out, and having met him, said to him, Dost thou believe on the  
36 Son of God? He answered, Who is he, Sir, that  
37 I may believe on him? Jesus said to him, Not only hast thou seen him; but it is he who talketh  
38 with thee. And he cried, Master, I believe; and  
39 threw himself prostrate before him. And Jesus said, For judgment am I come into this world, that they who see not, may see; and they who see,  
40 may become blind. Some Pharisees, who were present, hearing this, said to him, Are we also  
41 blind? Jesus answered, If ye were blind, ye would not have sin; but ye say, 'We see,' therefore your sin remaineth.

X. Verily, verily, I say unto you, he who entereth not by the door into the sheep-fold, but climbeth  
2 over the fence, is a thief and a robber. The shepherd  
3 herd always entereth by the door. To him the door-keeper openeth, and the sheep obey his voice. His own sheep he calleth by name and leadeth out.  
4 And having put out his sheep, he walketh before them, and they follow him, because they know his  
5 voice. They will not follow a stranger, but flee from him, because they know not the voice of  
6 strangers. Jesus addressed this similitude to them,  
7 but they did not comprehend what he said. He therefore added, Verily, verily, I say unto you, I  
8 am the door of the fold. All who have entered [in another manner] are thieves and robbers, but the  
9 sheep obeyed them not. I am the door: such as enter by me shall be safe: they shall go in and out,  
10 and find pasture. The thief cometh only to steal, to slay, and to destroy. I am come that they may have life, and more than life.

11 I am the good shepherd. The good shepherd  
12 giveth his life for the sheep. The hireling, who is

not the shepherd, and to whom the sheep do not belong, when he seeth the wolf coming, abandoneth the sheep and fleeth : and the wolf teareth  
13 some, and disperseth the flock. The hireling fleeth, because he is a hireling, and careth not for the  
14 sheep. I am the good shepherd. I both know  
15 my own, and am known by them (even as the Father knoweth me, and I know the Father) ; and I  
16 give my life for the sheep. I have other sheep besides, which are not of this fold. Them I must also bring ; and they will obey my voice ; and  
17 there shall be one flock, one shepherd. For this the Father loveth me, because I give my life, to be  
18 afterwards resumed. No one forceth it from me ; but I give it of myself. I have power to give it, and I have power to resume it. This commission I have received from my Father.

19 Again there was a division among the Jews, occasioned by this discourse. Many of them said, He hath a demon and is mad, why do ye hear him ?  
21 Others said, These are not the words of a demoniac. Can a demon give sight to the blind ?

22 ONCE, when they were celebrating the feast of  
23 the dedication at Jerusalem, it being winter ; as Jesus walked in the temple in Solomon's portico, the Jews surrounding him, said to him, How long wilt thou keep us in suspense ? If thou be the Messiah, tell us plainly. Jesus answered, I said to you, but ye believed not, ' the works which I do  
26 in my Father's name testify of me.' As for you, ye believe not, because ye are not of my sheep.  
27 ' My sheep,' as I told you, ' obey my voice ;' I  
28 know them, and they follow me. Besides, I give them eternal life ; and they shall never perish, neither shall any one wrest them out of my hands.  
29 My Father, who gave them me, is greater than all ; and none can wrest them out of my Father's hand.  
30 I and the Father are one.

31 Then the Jews again took up stones to stone  
32 him. Jesus said to them, Many good works I have

shown you from my Father; for which of these  
 33 works do ye stone me? The Jews answered, For  
 a good work we do not stone thee; but for blas-  
 phemy; because thou, being a man, makest thyself  
 34 God. Jesus replied, Is it not written in your law,  
 35 "I said, Ye are gods?" If the law styled them  
 gods to whom the word of God was addressed,  
 and if the language of Scripture is unexception-  
 36 able; do ye charge him with blasphemy, whom  
 the Father hath consecrated his Apostle to the  
 37 world, for calling himself his Son? If I do not  
 38 the works of my Father, believe me not. But if  
 I do, though ye believe not me, believe the works,  
 that ye may know and believe that the Father is in  
 me, and I am in him.

39 Thereupon, they attempted again to seize him;  
 40 but he escaped out of their hands, and retired  
 again towards the Jordan, and abode in the place  
 41 where John first baptized. And many resorted to  
 him, who said, John indeed wrought no miracle;  
 42 but all that John spake of this man is true. And  
 many believed on him there.

## SECTION VIII.

### *Lazarus raised from the dead.*

**XI.** NOW one Lazarus of Bethany, the village of  
 2 Mary and her sister Martha, was sick. (It was  
 that Mary who anointed the Lord with balsam,  
 and wiped his feet with her hair, whose brother  
 3 Lazarus was sick.) The sisters therefore sent to  
 tell Jesus: Master, lo, he whom thou lovest is  
 4 sick. Jesus hearing it, said, This sickness will  
 not prove fatal, but conduce to the glory of God,  
 that the Son of God may be glorified thereby.  
 5 Now Jesus loved Martha, and her sister, and La-  
 6 zarus. Having then heard that he was sick, Jesus  
 staid two days in the place where he was.

7 Afterwards he said to the disciples, Let us re-  
8 turn to Judea. The disciples answered, Rabbi,  
but very lately the Jews would have stoned thee,  
9 and wouldst thou return thither? Jesus replied,  
Are there not twelve hours in the day? If any man  
walk in the day, he stumbleth not, because he  
10 seeth the light of this world: but if he walk in the  
night, he stumbleth, because there is no light.  
11 Having spoken this, he added, Our friend Laza-  
12 rus sleepeth, but I go to wake him. Then said  
his disciples, Master, if he sleep, he will recover.  
13 Jesus spake of his death; but they thought that he  
14 spoke of the repose of sleep. Then Jesus told them  
15 plainly, Lazarus is dead. And on your account I  
am glad that I was not there, that ye may believe;  
16 but let us go to him. Then Thomas,\* that is Di-  
dymus, † said to his fellow-disciples, Let us also  
go, that we may die with him.  
17 When Jesus came, he found that Lazarus had  
18 been already four days in the tomb. (Now Betha-  
ny being but about fifteen furlongs ‡ from Jerusa-  
19 lem,) many of the Jews came to Martha and Mary  
to comfort them on the death of their brother.  
20 Martha having heard that Jesus was coming, went  
and met him; but Mary remained in the house.  
21 Then Martha said to Jesus, Master, if thou hadst  
22 been here, my brother had not died. But I know  
that even now, whatsoever thou shalt ask of God,  
23 God will give thee. Jesus said to her, Thy bro-  
24 ther shall rise again. Martha replied, I know that  
he will rise again at the resurrection on the last  
25 day. Jesus said to her, I am the resurrection and  
the life. He who believeth on me, though he were  
26 dead, shall live; and no man who liveth and be-  
lieveth on me, shall ever die. Believest thou this?  
27 She answered, Yes, Master, I believe that thou  
art the Messiah, the Son of God, he who cometh  
28 into the world. Having said this, she went and  
called Mary her sister, whispering her, The teacher

\* Thomas in Chaldee, and † Didymus in Greek, both signify twin.  
‡ Near two miles.

29 is come, and calleth for thee. When Mary heard  
30 this, she instantly rose and went to him. Now  
Jesus had not yet entered the village, but was in  
31 the place where Martha met him. The Jews, then,  
who were condoling with Mary in the house, when  
they saw that she arose hastily, and went out, fol-  
lowed her, saying, She is going to the tomb to weep  
32 there. Mary being come to the place where Jesus  
was, and seeing him, threw herself at his feet, say-  
ing, Hadst thou been here, Master, my brother  
33 had not died. When Jesus saw her weeping, and  
the Jews weeping who came with her, he groaned  
deeply, and was troubled, and said, Where have ye  
34 laid him? They answered and said, Master, come  
35 and see. Jesus wept. The Jews therefore said,  
37 Mark how he loved him. But some of them said,  
Could not he who gave sight to the blind man,  
38 even have prevented this man's death? Jesus  
therefore again groaning came to the monument.  
It was a cave, the entrance whereof was shut up  
39 with a stone. Jesus said, Remove the stone.  
Martha, the sister of the deceased, answered, Sir,  
by this time the smell is offensive, for this is the  
40 fourth day. Jesus replied, Said I not unto thee,  
'If thou believe, thou shalt see the glory of God?'  
41 Then they removed the stone. And Jesus lifting  
up his eyes, said, Father, I thank thee that thou  
42 hast heard me. As for me, I know that thou  
hearest me always; but I speak for the people's  
sake who surround me, that they may believe that  
43 thou hast sent me. After these words, raising his  
44 voice, he cried, Lazarus, come forth. And he  
who had been dead came forth, bound hand and  
foot with fillets, and his face wrapped in a hand-  
kerchief. Jesus said to them, Unbind him, and  
45 let him go. Many therefore of the Jews who had  
come to Mary, and seen what Jesus did, believed  
46 on him. But some of them repaired to the Pha-  
risees, and told them what Jesus had done.  
47 Whereupon the chief priests and the Pharisees

assembled the Sanhedrim, and said, What are we  
48 doing? for this man worketh many miracles. If  
we let him go on thus, every body will believe on  
him, and the Romans will come and destroy both  
49 our place and nation. One of them, named Caia-  
phas, who was high priest that year, said to them,  
50 Ye are utterly at a loss, and do not consider, that  
it is better for us that one man die for the people,  
51 than that the whole nation should be ruined. This  
he spake, not of himself, but being high priest that  
year, he prophesied that Jesus should die for the  
52 nation; and not for that nation only, but that he  
should assemble into one body, the dispersed chil-  
53 dren of God. From that day, therefore, they con-  
54 certed how they might destroy him. For this rea-  
son Jesus appeared no longer publicly among the  
Jews, but retired to the country, near the desert,  
to a city called Ephraim, and continued there with  
his disciples.

55 Meantime the Jewish passover approached, and  
many went to Jerusalem from the country, before  
56 the passover, to purify themselves. These inquir-  
ed after Jesus, and said one to another, as they  
stood in the temple, What think ye? Will he not  
57 come to the festival? Now the chief priests and  
the Pharisees had issued an order that whosoever  
knew where he was, should discover it, that they  
might apprehend him.

XII. SIX days before the passover, Jesus came to  
Bethany, where Lazarus was, whom he had raised  
2 from the dead. There they made him a supper,  
and Martha served: but Lazarus was one of those  
3 who were at table with him. Then Mary taking a  
pound of the balsam of spikenard, which was very  
valuable, anointed the feet of Jesus, and wiped  
them with her hair, so that the house was filled  
4 with the odour of the balsam. Whereupon one of  
his disciples, Judas Iscariot, Simon's son, who  
5 was to betray him, said, Why was not this balsam  
sold for three hundred denarii,\* which might have

\* About £9 sterling.



- 6 been given to the poor? This he said, not that he cared for the poor, but because he was a thief, and had the purse, and carried what was put therein.
- 7 Then Jesus said, Let her alone. She hath reserved this to embalm me against the day of my burial.
- 8 For ye will always have the poor amongst you; but me ye will not always have.
- 9 A great number of the Jews, knowing where he was, flocked thither, not on account of Jesus only, but likewise to see Lazarus whom he had raised
- 10 from the dead. The chief priests, therefore, determined to kill Lazarus also; because he proved the occasion that many Jews forsook them, and believed on Jesus.

## SECTION IX.

*The Entry into Jerusalem.*

- 12 ON the morrow, a great multitude who were come to the festival, hearing that Jesus was on the road
- 13 to Jerusalem, took branches of palm-trees, and went to meet him, crying, Hosanna,\* blessed be Israel's King who cometh in the name of the Lord.†
- 14 Now Jesus having found a young ass, was riding thereon, agreeably to what is written, "Fear not, daughter of Zion: behold thy king cometh, sitting
- 15 on an ass's colt." These things the disciples did not understand at first; but after Jesus was glorified, they remembered that thus it had been written concerning him, and that thus they had done unto
- 17 him. And the people who had been present attested that he called Lazarus out of the tomb, and
- 18 raised him from the dead. It was the rumour that he had wrought this miracle, which made the people
- 19 crowd to meet him. The Pharisees therefore said among themselves, Are ye not sensible that ye have no influence? Behold the world is gone after him.

\* Save now I pray.

† Jehovah.

20 Now among those who came to worship at the  
21 festival, there were some Greeks. These applied  
to Philip of Bethsaida in Galilee, making this re-  
22 quest, Sir, we wish to see Jesus. Philip went and  
told Andrew; then Andrew and Philip told Jesus.

23 Jesus answered them, saying, The time is come  
24 when the Son of Man must be glorified. Verily,  
verily, I say unto you, when a grain of wheat is  
thrown into the ground, unless it die, it remaineth  
25 single; but if it die, it becometh very fruitful. He  
who loveth his life, shall lose it; and he who  
hateth his life in this world, shall preserve it  
26 eternally in the next. Would any man serve me,  
let him follow me; and where I am, there shall  
my servant also be. If any man serve me, my  
Father will reward him.

27 Now is my soul troubled, and what shall I say?  
[Shall I say] 'Father, save me from this hour?'

28 But I came on purpose for this hour. Father,  
glorify thy name. Then came a voice from heaven,  
which said, I have both glorified, and will again  
29 glorify it. The people present heard the sound,  
and said, It thundered: others said, An angel  
30 spake to him. Jesus said, This voice came not for  
31 my sake but for yours. Now must this world be  
judged. Now must the prince of this world be  
32 cast out. As for me, when I shall be lifted up  
from the earth, I will draw all men to myself.  
33 This he said alluding to the death which he was  
34 to suffer. The people answered, We have learnt  
from the law that the Messiah will live for ever.  
How sayst thou then that the Son of Man must be  
35 lifted up? Who is this, the Son of Man? Jesus  
said to them, Yet a little while the light continu-  
eth with you; walk, while ye have it, lest dark-  
ness overtake you: for he that walketh in darkness  
36 knoweth not whither he goeth. Confide in the  
light, while ye enjoy it, that ye may be sons of  
light. Having spoken these words, he withdrew  
himself privately from them.

37 But though he had performed so many miracles  
38 before them, they believed not on him ; so that the  
word of the Prophet Isaiah was verified, " Lord,  
who hath believed our report ?" and " To whom is  
39 the arm of the Lord \* discovered ?" For this rea-  
son they could not believe ; Isaiah having said also,  
40 " He hath blinded their eyes, and blunted their  
understanding, that they might not see with their  
eyes, comprehend with their understanding, and  
41 repent, that I might reclaim them." These things  
said Isaiah, when he saw his glory and spake con-  
42 cerning him. Nevertheless there were several even  
of the magistrates who believed on him, but, for  
fear of the Pharisees, did not avow it, lest they  
43 should be expelled the synagogue ; for they pre-  
ferred the approbation of men to the approbation  
of God.

44 Then Jesus raising his voice, said, He who be-  
lieveth on me, it is not on me he believeth, but on  
45 him who sent me. And he who beholdeth me, be-  
46 holdeth him who sent me. I am come a light into  
the world, that whosoever believeth on me, may  
47 not remain in darkness. And if any man hear my  
words, but do not observe them ; it is not I who  
condemn him ; for I came, not to condemn the  
48 world, but to save the world. He who despiseth  
me and rejecteth my instructions, hath what con-  
demneth him. The doctrine which I have taught  
49 will condemn him at the last day. For I have not  
said any thing from myself, but the Father who  
sent me, hath commanded me what I should enjoin,  
50 and what I should teach. And I know that his  
commandment is eternal life. Whatever therefore  
I say, I speak as the Father hath given me in charge.

XIII. Jesus having, before the feast of the passover,  
perceived that his time to remove out of this world  
to his Father was come, and having loved his own  
who were in the world, loved them to the last.  
2 Now while they were at supper (the devil having

- already put it into the heart of Judas Iscariot,  
3 Simon's son, to betray him), Jesus, though he knew  
that the Father had subjected every thing to him,  
and that he came from God, and was returning to,  
4 God, arose from supper, and laying aside his  
5 mantle, girt himself about with a towel. Then he  
poured water into the bason, and began to wash  
the feet of the disciples, and to wipe them with the  
towel wherewith he was girded.
- 6 When he came to Simon Peter, Peter said to  
7 him, Master, wouldst thou wash my feet? Jesus  
answered, At present thou dost not comprehend  
what I am doing, but thou shalt know hereafter.  
8 Peter replied, Thou shalt never wash my feet.  
Jesus answered, Unless I wash thee, thou canst  
9 have no part with me. Simon Peter said to him,  
Master, not my feet only, but also my hands and  
10 my head. Jesus replied, He who hath been bathing,  
needeth only to wash his feet; the rest of his body  
11 being clean. Ye are clean, but not all. For he  
knew who would betray him; therefore he said,  
'Ye are not all clean.'
- 12 After he had washed their feet, he put on his  
mantle, and replacing himself at the table, said to  
them, Do ye understand what I have been doing  
13 to you? Ye call me the Teacher and the Master;  
14 and ye say right; for so I am. If I then, the  
Master and the Teacher, have washed your feet,  
15 ye also ought to wash one another's feet. For I  
have given you an example that you should do as  
16 I have done unto you. Verily, verily, I say unto  
you, the servant is not greater than his master,  
nor the apostle greater than he who sendeth him.  
17 Happy are ye who know these things, provided ye  
practise them.
- 18 I speak not of you all. I know whom I have  
chosen; but that Scripture must be fulfilled, "He  
that eateth at my table, has lifted his heel against  
19 me." I tell you this now before it happen, that when  
it happeneth, ye may believe that I am the person.

20 Verily, verily, I say unto you, He that receiveth whomsoever I send, receiveth me; and he that receiveth me, receiveth him who sent me.

21 After uttering these words, Jesus was troubled in spirit, and declared, saying, Verily, verily, I say unto you, that one of you will betray me.

22 Then the disciples looked one upon another, doubting of whom he spake. Now one of his disciples, one whom Jesus loved, was lying close to his breast:

24 Simon Peter, therefore, beckoned to him to enquire whom he meant. He then reclining on Jesus' bosom, said to him, Master, who is it? Jesus answered, It is he to whom I shall give this morsel, after I have dipped it. And having dipped the morsel, he gave it to Judas Iscariot, Simon's son.

27 After receiving the morsel, Satan entered into him.

28 Then Jesus said to him, What thou dost, do quickly. But none at the table knew why he gave this order. Some imagined, because Judas had the purse, that Jesus had signified to him to buy necessities for the festival, or to give something to the poor. When Judas had taken the morsel, he immediately went out: and it was night.

31 When he was gone, Jesus said, The Son of Man is now glorified, and God is glorified by him. If God be glorified by him, God also will glorify him by himself, and that without delay. My children, I have now but a little time to be with you. Ye will seek me; and what I said to the Jews, "Whither I go, ye cannot come," I say at present to you.

34 A new commandment I give you, that ye love one another; that as I have loved you, ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.

36 Simon Peter said to him, Master, whither art thou going? Jesus answered, Whither I am going thou canst not follow me now, but afterwards thou shalt follow me. Peter replied, Master, why cannot I follow thee presently? I will lay down my life for thy sake. Jesus answered him, Wilt thou

lay down thy life for my sake? Verily, verily, I say unto thee, the cock shall not crow, until thou hast disowned me thrice.

## SECTION X.

### *Consolation to the Disciples.*

- XIV. LET not your heart be troubled; believe on God  
2 and believe on me. In my Father's house are many  
mansions. If it were otherwise, I would have told  
3 you. I go to prepare a place for you: and after I  
shall have gone and prepared a place for you, I  
will return and take you with me, that where I am,  
4 there ye also may be. And whither I am going ye  
5 know, and the way ye know. Thomas said to him,  
Master, we know not whither thou art going.  
6 How, then, can we know the way? Jesus answered,  
I am the way, and the truth, and the life: no  
7 man cometh unto the Father, but by me. Had ye  
known me, ye would have known my Father also;  
and henceforth ye know him, and have seen him.  
8 Philip said unto him, Master, show us the Fa-  
9 ther, and it sufficeth us. Jesus replied, Have I  
been with you so long, and dost thou not yet know  
me, Philip? He that hath seen me, hath seen the  
Father. How sayest thou then, "Show us the  
10 Father?" Dost thou not believe that I am in the  
Father, and the Father is in me? The words which  
I speak to you, proceed not from myself: as to the  
works, it is the Father dwelling in me who doth  
11 them. Believe that I am in the Father, and the  
Father is in me; if not on my testimony, be con-  
12 vinced by the works themselves. Verily, verily,  
I say unto you, He who believeth on me, shall  
himself do such works as I do; nay even greater  
than these he shall do; because I go to my Father,  
13 and will do whatsoever ye shall ask in my name.  
14 That the Father may be glorified in the Son, what-  
soever ye shall ask in my name, I will do.  
15 If ye love me, keep my commandments; and I

will entreat the Father, and he will give you another Monitor to continue with you for ever, even the Spirit of Truth, whom the world cannot receive, because it neither seeth him, nor knoweth him; but ye shall know him, because he will abide with you, and be in you. I will not leave you orphans; I will return unto you. Yet a little while, and the world shall see me no more; but ye shall see me; because I shall live, ye also shall live. On that day ye shall know that I am in my Father, and ye are in me, and I am in you. He that hath my commandments and keepeth them, he it is who loveth me; and he who loveth me will be loved of my Father, and I will love him, and discover myself unto him. Judas (not Iscariot) said to him, Master, wherefore wilt thou discover thyself to us, and not unto the world? Jesus answering, said unto him, If a man love me, he will observe my word; and my Father will love him; and we will come to him, and dwell with him. He who loveth me not, disregardeth my words; yet the word which ye hear is not mine, but the Father's who sent me.

I tell you these things while I remain with you. But the Monitor, the Holy Spirit, whom the Father will send in my name; he will teach you all things, and remind you of all that I have told you. Peace I leave you, my peace I give you; not as the world giveth, do I give unto you. Be not disheartened; be not intimidated. Ye have heard me say, 'I go away and will return to you.' If ye loved me, ye would rejoice that I go to the Father; because my Father is greater than I. This I tell you now before it happen, that when it happeneth, ye may believe. I shall not henceforth have much conversation with you; for the prince of the world is coming, though he will find nothing in me; but this must be, that the world may know that I love the Father, and do whatsoever he commandeth me. Arise, let us go hence.

XV. I AM the true vine, and my Father is the vine-  
2 dresser. Every barren branch in me he loppeth  
off: every fruitful branch he cleaneth by pruning,  
3 to render it more fruitful. As for you, ye are  
already clean through the instructions I have given  
4 you. Abide in me, and I will abide in you: as  
the branch cannot bear fruit of itself, unless it ad-  
here to the vine; no more can ye, unless ye ad-  
5 here to me. I am the vine; ye are the branches.  
He who abideth in me, and in whom I abide, pro-  
duceth much fruit: for, severed from me, ye can do  
6 nothing. If any man adhere not to me, he is cast  
forth like the withered branches which are gathered  
7 for fuel, and burnt. If ye abide by me, and my  
words abide in you, ye may ask what ye will, and  
it shall be granted you.  
8 Herein is my Father glorified, that ye produce  
9 much fruit; so shall ye be my disciples. As the  
Father loveth me, so love I you: continue in my  
10 love. If ye keep my commandments, ye shall con-  
tinue in my love; as I have kept my Father's com-  
11 mandments, and continue in his love. I give you  
these admonitions, that I may continue to have joy  
12 in you, and that your joy may be complete: this  
is my commandment, that ye love one another, as  
13 I love you. Greater love hath not any man than  
14 this, to lay down his life for friends. Ye are my  
15 friends, if ye do whatever I command you. Hence-  
forth I call not you servants; for the servant  
knoweth not what his master will do; but I name  
you friends: for whatever I have learnt from my  
16 Father, I impart unto you. It is not you who  
have chosen me; but it is I who have chosen you,  
and ordained you to go and bear fruit, fruit which  
will prove permanent, that the Father may give  
you whatsoever ye shall ask him in my name,  
17 This I command you, that ye love one another.  
18 If the world hate you, consider that it hated me  
19 before it hated you. If ye were of the world, the  
world would love its own. But because ye are not



of the world, I having selected you from the world ;  
20 the world hateth you. Remember what I said to  
you, 'The servant is not greater than his master.'  
If they have persecuted me, they will also perse-  
cute you ; if they have observed my word, they  
21 will also observe yours. But all this treatment  
they will give you, on my account, because they  
22 know not him who sent me. If I had not come  
and spoken unto them, they had not had sin ; but  
23 now they have no excuse for their sin. He that  
24 hateth me, hateth my Father also. If I had not  
done among them such works as none other ever  
did, they had not had sin ; but now they have seen  
them, and yet hated both me and my Father.  
25 Thus they verify that passage in their law, "They  
26 hated me without cause." But when the Moni-  
tor is come, whom I will send you from the Fa-  
ther, the Spirit of Truth, who proceedeth from the  
27 Father, he will testify concerning me. And ye  
also will testify, because ye have been with me  
from the beginning.

XVI. These things I tell you, that ye may not be en-  
2 snared. They will expel you the synagogue ; nay,  
the time is coming, when whosoever killeth you,  
3 will think he offereth sacrifice to God. And these  
things they will do because they know not the Fa-  
4 ther nor me. These things I now warn you of,  
that when the time shall come, ye may remember  
that I mentioned them to you. I did not indeed  
mention them at the beginning, because I was with  
5 you myself. And now that I go to him who sent  
me, none of you asketh me, 'Whither goest thou ?'  
6 But because of those things which I have foretold  
you, ye are overwhelmed with grief.  
7 Nevertheless I tell you the truth ; it is for your  
good that I depart ; for if I do not depart, the  
Monitor will not come to you ; but if I go away, I  
8 will send him to you. And when he is come, he  
will convince the world concerning sin, and con-  
cerning righteousness, and concerning judgment :

9 concerning sin, because they believe not on me;  
10 concerning righteousness, because I go to my Fa-  
11 ther, and ye see me no longer; concerning judge-  
ment, because the prince of this world is judged.

12 I have many things still to tell you, but ye can-  
13 not yet bear them. But when the Spirit of Truth  
is come, he will conduct you into all the truth: for  
his words will not proceed from himself: but what-  
soever he shall have heard, he will speak, and  
14 show you things to come. He will glorify me:  
for he will receive of mine what he shall communi-  
15 cate to you. Whatsoever is the Father's is mine;  
therefore I say that he will receive of mine to com-  
municate to you.

16 Within a little while ye shall not see me; a little  
while after ye shall see me; because I go to the  
17 Father. Some of his disciples said among them-  
selves, What meaneth he by this, "Within a little  
while ye shall not see me; a little while after ye  
18 shall see me: because I go to the Father?" What  
meaneth this little while of which he speaketh?  
19 We do not comprehend it. Jesus perceiving that  
they were desirous to ask him, said to them, Do  
ye enquire amongst yourselves about this that I  
said, "Within a little while ye shall not see me; a  
20 little while after ye shall see me?" Verily, verily,  
I say unto you, ye will weep and lament, but the  
world will rejoice: ye will be sorrowful; but your  
21 sorrow shall be turned into joy. A woman in  
travail hath sorrow, because her hour is come.  
But when her son is born, she remembereth her  
anguish no longer, for joy that she hath brought a  
22 man into the world. So ye at present are in grief;  
but I will visit you again, and your hearts shall be  
23 joyful, and none shall rob you of your joy. On  
that day ye will put no questions to me. Verily,  
verily, I say unto you, whatsoever ye shall ask the  
24 Father in my name, he will give you. Hitherto ye  
have asked nothing in my name; ask and ye shall  
receive, that your joy may be complete.

25 These things I have spoken to you in figures :  
the time approacheth when I shall no more dis-  
course to you in figures, but instruct you plainly  
26 concerning the Father. Then ye will ask in my  
name; and I say not that I will entreat the Father  
27 for you: for the Father himself loveth you, be-  
cause ye love me, and believe that I came from  
28 God. From the presence of the Father I came  
into the world. Again I leave the world, and re-  
29 turn to the Father. His disciples replied, Now in-  
deed thou speakest plainly, and without a figure.  
30 Now we are convinced that thou knowest all things,  
and needest not that any should put questions to  
thee. By this we believe that thou camest forth  
31 from God. Jesus answered them, Do ye now be-  
32 lieve? Behold the time cometh, or rather is come,  
when ye shall disperse, every one to his own, and  
shall leave me alone; yet I am not alone, be-  
33 cause the Father is with me. These things I have  
spoken unto you, that in me ye may have peace.  
In the world ye shall have tribulation. But take  
courage! I have overcome the world.

XVII. WHEN Jesus had ended this discourse, he  
said, lifting up his eyes to heaven, Father, the  
hour is come; glorify thy Son, that thy Son also  
2 may glorify thee; that being endowed by thee with  
authority over all men, he may bestow eternal life  
3 on all those whom thou hast given him. Now this  
is the life eternal, to know thee the only true God,  
4 and Jesus the Messiah thy apostle. I have glori-  
fied thee upon the earth; I have finished the work  
5 which thou gavest me to do. And now, Father,  
glorify thou me in thine own presence with that  
glory which I enjoyed with thee before the world  
was.

6 I have made known thy name to the men whom  
thou hast given me out of the world. They were  
thine; and thou gavest them me; and they have  
7 kept thy word. Whatsoever thou hast given me,  
they now know to have come from thee; and that

thou hast imparted unto me the doctrine which I  
8 have imparted unto them. They have received it  
[as such], knowing for certain, that I came forth  
9 from thee, and am commissioned by thee. It is  
for them that I pray. I pray not for the world,  
but for those whom thou hast given me, because  
10 they are thine. And all mine are thine, and thine  
11 mine, and I am glorified in them. I continue no  
longer in the world; but these continue in the  
world, and I come to thee. Holy Father, pre-  
serve them in thy name which thou hast given me,  
12 that they may be one as we are. While I was  
with them in the world, I kept them in thy name;  
those whom thou hast given me I have preserved.  
None of them is lost, except the son of perdition;  
13 as the Scripture foretold. But now that I am  
coming to thee, I speak these things in the world,  
14 that their joy in me may be complete. I have deli-  
vered thy word to them, and the world hateth them,  
because they are not of the world, even as I am  
15 not of the world. I do not pray thee to remove  
them out of the world, but to preserve them from  
16 evil. Of the world they are not, as I am not of  
17 the world. Consecrate them by the truth; thy  
18 word is the truth. As thou hast made me thy  
apostle to the world, I have made them my apostles  
19 to the world. And I consecrate myself for them,  
that they may be consecrated through the truth.  
20 Nor do I pray for these alone, but for those also  
who shall believe on me through their teaching;  
21 that all may be one; that as thou Father art in  
me, and I am in thee, they also may be one in us,  
that the world may believe that thou hast sent me;  
22 and that thou gavest me the glory which I have  
given them; that they may be one as we are one;  
23 I in them, and thou in me, that their union may  
be perfected, and that the world may know that  
thou hast sent me, and that thou lovest them as  
24 thou lovest me. Father, I would that where I  
shall be, those whom thou hast given me may be

with me, that they may behold my glory which thou gavest me, because thou lovedst me before  
25 the formation of the world. Righteous Father, though the world knoweth not thee, I know thee ;  
26 and these know that I have thy commission. And to them I have communicated, and will communicate thy name, that I being in them, they may share in the love wherewith thou lovest me.

## SECTION XI.

### *The Crucifixion.*

XVIII. WHEN Jesus had spoken these words, he passed with his disciples over the brook Kidron, where was a garden, into which he entered and  
2 his disciples. Now Judas who betrayed him knew the place, because Jesus often resorted thither with  
3 his disciples. Then Judas having gotten the cohort,\* and officers from the chief priests and the Pharisees, came thither with lanterns and torches,  
4 and arms. But Jesus, who knew all that was coming upon him, went forth and said to them,  
5 Whom seek ye? They answered him, Jesus the Nazarene. Jesus replied, I am he. Now Judas  
6 who betrayed him was with them. He had no sooner said to them, "I am he," than they going  
7 backwards fell to the ground. He therefore asked them again, Whom seek ye? They said, Jesus the  
8 Nazarene. Jesus answered, I have told you that I am he. If, therefore, ye seek me, let these  
9 go away. Thus was that which he had spoken verified, "Of those whom thou gavest me I have  
10 lost none." Then Simon Peter, who had a sword, drew it, and smote the high priest's servant, and  
11 cut off his right ear. Now the servant's name was Malchus. Jesus then said to Peter, Put up the sword into the scabbard. Shall I not drink the cup which the Father hath given me?

\* A Roman troop of soldiers, containing about five hundred.

- 12 Then the cohort \* and their commander, and  
the Jewish officers apprehended Jesus, and having  
13 bound him, brought him first to Annas,† because  
he was father-in-law to Caiaphas who was high  
14 priest that year. Now it was Caiaphas who had  
said in council to the Jews, "It is expedient that  
one man die for the people."
- 15 Meantime Simon Peter and another disciple fol-  
lowed Jesus. That disciple being known to the  
high priest, entered his court-yard with Jesus.  
16 But Peter stood without at the door. Therefore  
the other disciple who was known to the high  
priest, went out and spoke to the portress, and  
17 brought in Peter. Then this maid, the portress,  
said to Peter, Art not thou also one of this man's  
18 disciples? He answered, I am not. Now the ser-  
vants and the officers stood near a fire which they  
had made, because it was cold, and warmed them-  
selves. And Peter was standing with them, and  
warming himself.
- 19 Then the high priest interrogated Jesus concern-  
20 ing his disciples and his doctrine. Jesus answered,  
I spake openly to the world; I always taught in  
the synagogues and in the temple, whither the  
Jews constantly resort. I said nothing in secret.  
21 Why examinest thou me? Examine them who  
22 heard me teach. They know what I said. When  
he had spoken thus, one of the officers who attend-  
ed, gave him a blow, and said, Answerest thou  
23 thus the high priest? Jesus replied, If I have  
spoken amiss, show wherein it is amiss; if well,  
24 why smitest thou me? Now Annas † had sent him  
bound to Caiaphas the high priest.
- 25 As Peter stood warming himself, they asked  
him, Art not thou also one of his disciples? He  
26 denied it, and said, I am not. One of the ser-  
vants of the high priest, a kinsman to him, whose  
ear Peter had cut off, said, Did not I see thee in

\* A Roman troop of soldiers, containing about five hundred.

† Called by Josephus *Ananus*.

27 the garden with him? Peter denied again, and immediately the cock crew.

28 THEN they led Jesus from the house of Caiaphas to the pretorium : \* it was now morning ; but the Jews entered not the pretorium, \* lest they should be defiled, and so not in a condition to eat  
29 the passover. Pilate, therefore, went out to them,  
30 and said, Of what do ye accuse this man? They answered, If he were not a criminal, we would  
31 not have delivered him to thee. Pilate, therefore, said, Take him yourselves then, and judge him according to your law. The Jews replied, We are  
32 not permitted to put any man to death. And thus what Jesus had spoken, signifying what death he should die, was accomplished.

33 Then Pilate returned to the pretorium, \* and having called Jesus, said to him, Thou art the king  
34 of the Jews? Jesus answered, Sayest thou this of thyself? or did others tell thee so concerning me?  
35 Pilate replied, Am I a Jew? Thine own nation, yea, the chief priests have delivered thee to me.  
36 What hast thou done? Jesus answered, My kingdom is not of this world. If my kingdom were of this world, my adherents would have fought to prevent my falling into the hands of the Jews ; but  
37 my kingdom is not hence. Pilate thereupon said, Thou art king then? Jesus answered, Thou sayest that I am king. For this I was born ; and for this I came into the world, to give testimony to the truth. Whosoever is of the truth, hearkeneth un-  
38 to me. Pilate asked him, What is truth? and so saying, went out again to the Jews, and said to them, For my part, I find nothing culpable in this  
39 man. But, since it is customary that I release to you one at the passover, will ye that I release to  
40 you the king of the Jews? Then they all cried, saying, Not this man, but Barabbas. Now Barabbas was a robber.

XIX. Then Pilate caused him to be scourged. And

\* Procurator's palace, or hall of audience.

- 2 the soldiers crowned him with a wreath of thorn  
which they had platted; and having thrown a  
3 purple mantle about him, said, Hail! king of the  
4 Jews, and gave him blows on the face. Pilate,  
therefore, went out again, and said to them, Lo,  
I bring him forth to you, that ye may know that I  
5 find in him nothing culpable. Jesus then went  
forth wearing the crown of thorns and the purple  
mantle; and Pilate said to them, Behold the man!  
6 When the chief priests and the officers saw him,  
they cried, saying, Crucify, crucify him. Pilate  
said to them, Take him yourselves and crucify  
7 him; as for me, I find no fault in him. The Jews  
answered, We have a law, and by that law he  
ought to die, because he assumed the title of Son  
of God.
- 8 When Pilate heard this, he was the more afraid,  
9 and having returned to the pretorium, said to Je-  
sus, Whence art thou? But Jesus gave him no  
10 answer. Then Pilate said to him, Wilt thou not  
speak unto me? Knowest thou not that I have  
power to crucify thee, and power to release thee?  
11 Jesus replied, Thou couldst have no power over  
me, unless it were given thee from above; where-  
fore he who delivered me unto thee had the  
12 greater sin. Thenceforth Pilate sought to release  
him; but the Jews exclaimed, If thou release this  
man, thou art not Cæsar's friend. Whoever calleth  
himself king, opposeth Cæsar.
- 13 Pilate on hearing these words, ordered Jesus to  
be brought forth, and sat down on the tribunal in  
a place named the pavement, in Hebrew Gab-  
14 batha.\* (Now it was the preparation † of the pas-  
chal Sabbath, about the sixth hour.) ‡ And he  
15 said to the Jews, Behold your king. But they  
cried out, Away, away with him, crucify him.  
Pilate said to them, Shall I crucify your king?  
The chief priests answered, We have no king but  
16 Cæsar. He delivered him, therefore, to them to  
be crucified.

\* *A raised place.*† *Friday.*‡ *Twelve o'clock, noon.*



17 Then they took Jesus and led him away. And  
he carrying his cross, went out to a place called  
18 the place of skulls,\* which is in the Hebrew Gol-  
gotha, where they crucified him and two others  
with him, one on each side, and Jesus in the  
19 middle. Pilate also wrote a title, and put it upon  
the cross. The words were, JESUS THE NA-  
20 ZARENE, THE KING OF THE JEWS. And  
many of the Jews read this title (for the place  
where Jesus was crucified was nigh the city; and  
it was written in Hebrew, Greek, and Latin);  
21 whereupon the chief priests said to Pilate, Write  
not "the king of the Jews," but "who calleth  
22 himself king of the Jews." Pilate answered, What  
I have written, I have written.

23 When the soldiers had nailed Jesus to the cross,  
they took his mantle, and divided it into four parts,  
one to every soldier: they also took the coat, which  
24 was seamless, woven from the top throughout, and  
said among themselves, Let us not tear it, but de-  
termine by lot, whose it shall be; thereby verify-  
ing the Scripture which saith, "They shared my  
mantle among them, and cast lots for my vesture."  
Thus therefore acted the soldiers.

25 Now there stood near the cross of Jesus, his  
mother, and her sister Mary the wife of Cleophas,  
26 and Mary Magdalene. Then Jesus observing his  
mother, and the disciple whom he loved standing  
by, said to his mother, Woman, behold thy son.  
27 Then he said to the disciple, Behold thy mother.  
And from that hour the disciple took her to his  
own home.

28 After this, Jesus knowing that all was now ac-  
complished; that the Scripture might be fulfilled,  
29 said, I thirst. As there was a vessel there full of  
vinegar, they filled a sponge with vinegar, and  
having fastened it to a twig of hyssop, held it to  
30 his mouth. When Jesus had received the vinegar,

\* Vul. *Calvary*.

he said, It is finished, and, bowing his head, yielded up his spirit.

- 31 The Jews, therefore, lest the bodies should remain on the cross on the sabbath,\* for it was the preparation,† (and that sabbath was a great day), besought Pilate that their legs might be broken,  
32 and the bodies might be removed. Accordingly the soldiers came and broke the legs of the first, and of the other who were crucified with him.  
33 But when they came to Jesus, and found that he was already dead, they did not break his legs.  
34 But one of the soldiers with a spear pierced his side, whence blood and water immediately issued.  
35 He was an eye-witness who attesteth this, and his testimony deserveth credit: nay, he is conscious  
36 that he speaketh truth, that ye may believe. For these things happened that the Scripture might be verified, "None of his bones shall be broken."  
37 Again, the Scripture saith elsewhere, "They shall look on him whom they have pierced."

## SECTION XII.

### *The Resurrection.*

- 38 AFTER this Joseph the Arimathean, who was a disciple of Jesus, but a concealed disciple, for fear of the Jews, asked permission of Pilate to take away the body of Jesus; which Pilate having granted, he went and took the body of Jesus.  
39 Nicodemus also, who had formerly repaired to Jesus by night, came and brought a mixture of myrrh and aloes, weighing about a hundred  
40 pounds. These men took the body of Jesus, and wound it in linen and rollers with the spices, which  
41 is the Jewish manner of embalming. Now in the place where he was crucified there was a garden, and in the garden a new monument wherein no

\* Saturday.

† Friday.

42 one had ever yet been laid. There they deposited Jesus on account of the Jewish preparation,\* the monument being near.

XX. The first day of the week † Mary Magdalene went early to the monument, while it was yet dark, and saw that the stone had been removed from the 2 entrance. Then she came running to Simon Peter, and to that other disciple whom Jesus loved, and said to them, They have taken the Master out of the monument, and we know not where they 3 have laid him. Immediately Peter went out, and 4 the other disciple, to go to the monument. And both ran together, but the other disciple out-ran 5 Peter, and came first to the monument; and stooping down, he saw the linen rollers lying, but went 6 not in. Then came Simon Peter, who followed 7 him, and went into the monument, where he observed the rollers lying, and the handkerchief which had been wrapped about his head, not laid beside them, but folded up in a place by itself. 8 Then the other disciple, who came first to the monument, entered also; and he saw and believed 9 [the report]. For as yet they did not understand from the Scriptures that he was to rise from the 10 dead. Then the disciples returned to their companions.

11 But Mary stood without near the monument weeping. As she wept, stooping down to look into 12 the monument, she saw two angels in white, sitting where the body of Jesus had lain, one at the head, 13 the other at the feet. And they said to her, Woman why weepest thou? She answered, Because they have taken away my Master, and I know not 14 where they have laid him. Having said this, she turned about and saw Jesus standing, but knew 15 not that it was Jesus. Jesus said to her, Woman, why weepest thou? whom seekest thou? She supposing him to be the gardener, answered, Sir, if thou have conveyed him hence, tell me where thou

\* Friday.

† Sunday.

16 hast laid him, and I will take him away. Jesus said to her, Mary. She turning said to him, Rabbi, that is, Doctor. Jesus said to her, Lay not hands on me, for I have not yet ascended to my Father ; but go to my brethren, and say unto them, ' I ascend to my Father, and your Father, my God and your God.' Mary Magdalene went and informed the disciples that she had seen the Master, and that he had spoken these things to her.

19 In the evening of that day, the first of the week,\* Jesus came where the disciples were convened (the doors having been shut for fear of the Jews), and stood in the midst, and said to them, 20 Peace be unto you. Having said this, he showed them his hands and his side. The disciples therefore rejoiced when they saw it was their Master.

21 Jesus said again to them, Peace be unto you. As 22 the Father hath sent me, so send I you. After these words he breathed on them, and said unto 23 them, Receive the Holy Ghost. Whose sins soever ye remit, are remitted to them ; and whose sins soever ye retain, are retained.

24 Now Thomas,† that is Didymus,† one of the 25 twelve, was not with them when Jesus came. The other disciples, therefore, said to him, We have seen the Master. But he answered, Unless I see in his hands the print of the nails, and put my finger to the print of the nails, and my hand to his 26 side, I will not believe. Eight days after, the disciples being again in the house, and Thomas with them, Jesus came, the doors having been shut, and stood in the midst and said, Peace be unto 27 you. Then turning to Thomas, Reach hither thy finger, he said, and look at my hands ; reach also thy hand and feel my side, and be not incredulous, 28 but believe. And Thomas answered, and said unto 29 him, My Lord and my God. Jesus replied, Because thou seest me, Thomas, thou believest : happy they who, having never seen, shall nevertheless believe.

\* Sunday.

† See chap. xi. 16.

30 Many other miracles Jesus likewise performed  
in the presence of his disciples, which are not re-  
31 corded in this book. But these are recorded that  
ye may believe, that Jesus is the Messiah the Son  
of God, and that believing ye may have life through  
his name.

**XXI. AFTERWARDS** Jesus again appeared to the  
disciples at the sea of Tiberias, and in this manner  
2 he appeared. Simon Peter and Thomas, \* that is,  
Didymus, \* Nathanael of Cana in Galilee, the sons  
of Zebedee, and two other disciples of Jesus being  
3 together, Simon Peter said, I go a-fishing. They  
answered, We will go with thee. Immediately  
they went, and got aboard a bark, but that night  
4 caught nothing. In the morning Jesus stood on  
the shore; the disciples, however, knew not that  
5 it was Jesus. Jesus said to them, My lads, have  
6 ye any victuals? They answered, No. Cast the  
net, cried he, on the right side of the bark, and ye  
will find. They did so, but were not able to draw  
7 it, by reason of the multitude of fishes. Then that  
disciple whom Jesus loved, said to Peter, It is the  
Master. Simon Peter hearing that it was the  
Master, girt on his upper garment (which he had  
8 laid aside) and threw himself into the sea. But  
the other disciples came in the boat (for they were  
not farther from land than about two hundred cu-  
9 bits), dragging the net with the fishes. When they  
came ashore they saw a fire burning and fish laid  
10 thereon and bread. Jesus said to them, Bring of  
11 the fishes which ye have now taken. Simon Peter  
went back and drew the net to land, full of large  
fishes, a hundred and fifty three; and the net was  
12 not rent, notwithstanding the number. Jesus said  
to them, Come and dine. Meantime none of the  
disciples ventured to ask him, Who art thou?  
13 knowing it was the Master. Jesus then drew near,  
and taking bread and fish, distributed among them.

\* See chap. xi. 16.

- 14 This is the third time that Jesus appeared to his disciples after his resurrection.
- 15 When they had dined, Jesus said to Simon Peter, Simon son of Jonas, lovest thou me more than these? He answered, Yes, Lord, thou knowest that I love thee. Jesus replied, Feed my
- 16 lambs. A second time he said, Simon son of Jonas lovest thou me? He answered, Yes, Lord, thou knowest that I love thee. Jesus replied,
- 17 Tend my sheep. A third time he said, Simon son of Jonas lovest thou me? Peter grieved at his asking this question the third time, answered, Lord, thou knowest all things, thou knowest that
- 18 I love thee. Jesus replied, Feed my sheep. Verily, verily, I say unto thee, in thy youth thou girtest thyself, and wentest whither thou wouldst; but in thine old age, thou shalt stretch out thy hands; and another will gird thee, and carry thee
- 19 whither thou wouldst not. This he spake, signifying by what death he should glorify God. After these words he said to him, Follow me.
- 20 And Peter turning about saw the disciple whom Jesus loved following (the same who leaning on his breast at the supper, had asked who it was that
- 21 would betray him.) Peter seeing him, said to Jesus, And what, Lord, shall become of this man?
- 22 Jesus answered, If I will, that he wait my return,
- 23 what is that to thee, follow thou me. Hence arose the rumour among the brethren, that that disciple should not die; nevertheless Jesus said not that he should not die, but "If I will, that he wait my return, what is that to thee?"
- 24 It is this disciple who attesteth these things, and wrote this account, and we know that his testimony deserveth credit. There were many other things also performed by Jesus, which, were they to be severally related, I imagine the world itself could not contain the volumes that would be written. Amen.

THE  
A C T S  
OF THE  
APOSTLES.

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I. THE former treatise I composed, O Theophilus, concerning all things which Jesus began both to do  
2 and to teach, even to the day in which he was taken up, after he had by the Holy Spirit given charge  
3 to the apostles, whom he had chosen. To whom also he presented himself alive after his sufferings, with many evident testimonials; being seen by  
4 them for forty days, and speaking of the things concerning the kingdom of God. And having assembled them together, he charged them not to depart from Jerusalem, but to wait for the promise of the Father, "Which," said he, 'you have heard  
5 from me.' For John indeed baptized with water, but you shall be baptized with the Holy Spirit  
6 within these few days." They therefore being come together, asked him, saying, "Lord, wilt thou, at  
7 this time, restore the kingdom to Israel?" But he said to them, "It is not for you to know those times or seasons which the Father hath reserved in  
8 his own power. But you shall receive power of the Holy Spirit coming upon you, and shall be my witnesses both in Jerusalem, and in all Judea, and in Samaria, and even to the remotest parts of the  
9 earth." And having said these things; while they beheld, he was lifted up, and a cloud received him  
10 out of their sight. And while they were stedfastly looking up to heaven, as he ascended, behold two

- men in white raiment stood near them, who also  
11 said, "Ye men of Galilee, why do ye stand gazing  
up to heaven? This Jesus, who is taken up from  
you into heaven, shall so come in the same manner,  
12 as you have beheld him going into heaven." Then  
they returned to Jerusalem from the mount called  
Olivet, which is a sabbath-day's journey\* from  
Jerusalem.
- 13 Now when they were entered 'into the city,'  
they went up into an upper room, where abode  
both Peter, and James, and John, and Andrew,  
Philip and Thomas, Bartholomew and Matthew,  
James 'the son' of Alphaeus, and Simon the zealot,  
14 and Judas 'the brother' of James. These all un-  
animously persevered in prayer and supplication,  
with the women, and Mary the mother of Jesus,  
and with his brethren.
- 15 And in those days Peter rising up in the midst  
of the disciples, spake, (now the number of persons  
16 together was about an hundred and twenty) "Men  
'and' brethren, it was necessary this Scripture  
should be fulfilled, which the Holy Spirit spake  
before, by the mouth of David, with regard to  
Judas, who became the guide of those that seized  
17 Jesus: for he was numbered with us, and had ob-  
18 tained part of this ministry: this man therefore  
' purchased a field with the reward of iniquity, and  
falling down on his face he burst asunder in the  
19 middle, and all his bowels were poured out; and  
it was known to all the inhabitants of Jerusalem,  
so that that field is called in their language, Acel-  
20 dama, that is, the field of blood. For it is written  
in the book of Psalms,† "Let his habitation be de-  
solate, and let no man inhabit it:" and "Let ano-  
21 ther take his office."‡ It is necessary therefore,  
that of the men, who have conversed with us dur-  
ing all the time in which the Lord Jesus was going  
22 in, and coming out among us, beginning from the  
baptism of John, even to the day in which he was

\* About two miles.

† Psal. lxxix. 25.

‡ Psal. cix. 8.



taken up from us, one of these should be made a  
23 witness with us of his resurrection." And they  
set up two men, Joseph called Barsabas, who was  
24 surnamed Justus, and Matthias. And they prayed,  
saying, "Thou, Lord, who knowest the hearts of  
all, show which of these two thou hast chosen,  
25 that he may take part of this ministry and apostle-  
ship, from which Judas is fallen by 'his' trans-  
26 gression, that he might go to his own place. And  
they gave out their lots, and the lot fell upon  
Matthias, and he was numbered with the eleven  
apostles.

II. AND when the day of Pentecost was completely  
arrived, they were all with unanimous affection in  
2 the same place : and on a sudden there was a sound  
from heaven, as of a rushing violent wind ; and it  
3 filled all the house where they were sitting. And  
there appeared to them divided tongues, as 'it were'  
4 of fire ; and it rested upon each of them. And  
they were all filled with the Holy Spirit, and began  
to speak with other tongues, as the Spirit gave them  
5 a power of expressing themselves. Now there were  
sojourning in Jerusalem pious men, 'that were'  
6 Jews from every nation under heaven : and when  
this report came abroad, the multitude gathered  
together, and were confounded ; for every one  
7 heard them speaking in his own dialect. And they  
were all astonished, and wondered, saying one to  
another, "Behold, are not all these that speak  
8 Galileans ? and how do we every one hear in his  
9 own native language ? Parthians, and Medes, and  
Elamites, and those that inhabit Mesopotamia, and  
10 Judea, and Cappadocia, Pontus and Asia, Phry-  
gia and Pamphylia, Egypt, and the parts of Africa,  
which are about Cyrene, and the sojourners 'who  
11 are' Romans, Jews, and proselytes, those of Crete,  
and Arabians ; we hear them speaking in our own  
12 tongues the wonderful works of God." And they  
were all in amazement and perplexity, and said  
13 one to another, "What can this mean ?" But

others mocking, said, "Surely these men are filled with sweet wine."

- 14 But Peter standing up with the eleven, raised his voice, and said to them, "O ye men of Judea, and all you that inhabit Jerusalem! let this be  
15 known unto you, and listen to my words: for these men are not drunk, as you suppose; since it is  
16 'but' the third hour of the day:\* but this is that  
17 which was spoken of by the prophet Joel, "And it shall come to pass in the last days, saith God, I will pour out of my spirit upon all flesh; and your sons and your daughters shall prophesy; and your young men shall see visions, and your old men  
18 shall dream dreams. Yea in those days I will pour out of my spirit upon my servants, and upon my  
19 handmaids; and they shall prophesy: and I will give prodigies in heaven above, and signs upon the earth beneath; blood, and fire, and a cloud of  
20 smoke; the sun shall be turned into darkness, and the moon into blood, before that great and illus-  
21 trious day of the Lord come. And it shall come to pass, that whosoever shall invoke the name of the  
22 Lord shall be saved."† Ye men of Israel, hear these words: Jesus the Nazarene, a man recommended to you by God by powerful operations, and wonders, and signs, which God wrought by him in the midst of you, as ye yourselves also know;  
23 him you have seized, being given up by the determinate counsel and prescience of God, and by the hands of sinners have fastened 'to the cross' and slain: whom God hath raised up, having loosed the pains of death, as it was impossible that he should be held under it. For David saith concern-  
25 ing him, "I have regarded the Lord as always before me; because he is at my right hand, that I  
26 might not be moved: for this reason my heart is glad, and my tongue exulteth; moreover too my  
27 flesh shall rest in hope that thou wilt not leave my soul in the unseen world, neither wilt thou permit

\* Or, nine o'clock in the morning.

† Joel, ii. 28—32.

28 thine Holy One to see corruption. Thou hast made  
me to know the ways of life, thou wilt make me  
29 full of joy with thy countenance.”\* Men ‘and’  
brethren, permit me to speak freely to you con-  
cerning the patriarch David ; that he is both dead  
and buried, and his sepulchre is among us unto  
30 this day : therefore being a prophet, and knowing  
that God had sworn to him with an oath, that of  
the fruit of his loins he would, according to the  
flesh, raise up the Messiah† to sit on his throne ;  
31 he foreseeing ‘this,’ spake of the resurrection of the  
Messiah, that his soul should not be left in the  
32 unseen world, nor his flesh see corruption. This  
Jesus God hath raised up, of which all we are wit-  
33 nesses : being exalted therefore to the right hand  
of God, and having received the promise of the  
Holy Spirit from the Father, he hath shed forth  
34 this, which you now see and hear. For David is  
not ascended into heaven, but he saith, “The Lord  
35 said unto my Lord, “Sit thou at my right hand,  
36 until I make thine enemies thy footstool.”‡ Let  
therefore all the house of Israel assuredly know,  
that God hath made this Jesus, whom you cruci-  
fied, Lord and Messiah.”

37 Now when they heard ‘these things,’ they were  
pierced to the heart, and said to Peter, and the  
rest of the apostles, “Men ‘and’ brethren, what  
38 shall we do ?” And Peter said unto them, “Re-  
pent, and be each of you baptized in the name of  
Jesus Christ, in order to the forgiveness of ‘your’  
sins, and you shall receive the gift of the Holy  
39 Spirit. For the promise is to you, and to your  
children, and to all that are afar off, as many as  
40 the Lord our God shall call.” And with many  
other words he bore his testimony, and exhorted,  
saying, “Be ye saved from this perverse ge-  
41 neration.” They therefore, who received his word  
with readiness, were baptized : and there were  
added to ‘the disciples’ that very day about three  
thousand souls.

\* Psal. xvi. 8—11.

† Or, Christ.

‡ Psal. cx. 14.

42 And they continued stedfast in the apostles' doctrine, and fellowship, and in breaking of bread,  
43 and in prayer. And fear fell upon every soul; and many miracles and signs were wrought by the  
44 apostles. And all that believed were in the same  
45 place; and they had all things in common: and they sold their possessions, and effects, and divided  
46 ed them to all, as every one had necessity. And they continued unanimously in the temple every day; and breaking bread from house to house, they partook of their refreshment with joy and simplicity  
47 of heart; praising God, and having favour among all the people. And the Lord added daily to the church those who were saved.

III. Now about that time Peter and John went up to the temple, at the hour of prayer, 'being' the ninth  
2 'hour.'\* And a certain man, who had been lame from his mother's womb, was carried, whom they daily laid at the gate of the temple, which is called Beautiful, to ask alms of those that entered into  
3 the temple; who seeing Peter and John about to go  
4 into the temple, begged to receive an alms. But Peter, with John, looking stedfastly upon him,  
5 said, "Look upon us." And he fixed his eyes upon them, expecting to receive something from  
6 them. But Peter said, "Silver and gold I have none; but what I have, I give thee: In the name of Jesus Christ of Nazareth, rise up, and walk."  
7 And taking him by the right hand, he raised him up; and immediately his feet and ankle-bones  
8 were strengthened. And leaping up, he stood, and walked about, and entered with them into the temple, walking, and leaping, and praising God.  
9 And all the people saw him walking, and praising  
10 God; and they knew him, that this was he who had sat at the beautiful gate of the temple for alms; and they were filled with astonishment and ecstasy at that which had befallen him.

11 And while the lame man, who was healed, kept his hold of Peter and John, all the people ran to-

\* Three o'clock in the afternoon.

gether to them in amazement to the portico called  
12 Solomon's. And Peter seeing 'this,' answered the  
people, "Ye men of Israel, why do ye wonder at  
this? or why do ye fix your eyes on us, as if by  
our own power, or piety, we had made this man  
13 to walk? The God of Abraham, and of Isaac, and  
of Jacob, the God of our fathers hath glorified his  
son Jesus, whom you delivered up and renounced  
him in the presence of Pilate, when he was deter-  
14 mined to release him; but you renounced the holy  
and righteous One, and desired a murderer might  
15 be granted unto you, and killed the prince of Life;  
whom God hath raised from the dead, of which we  
16 are witnesses: and 'now' by faith in his name, he  
hath strengthened this man, whom you see, and  
know: 'yea' his name, and the faith which is in  
him, hath given him this perfect soundness before  
17 you all. And now, brethren, I know that through  
ignorance you did 'it,' as 'did' also your rulers;  
18 but God hath thus fulfilled those things, which he  
foretold by the mouth of all his prophets, that  
19 Christ should suffer. Repent, therefore, and turn  
'to God,' that so your sins may be blotted out; that  
seasons of refreshment may come from the presence  
20 of the Lord, and that he may send unto you Jesus  
21 Christ, who was before appointed: whom indeed  
heaven must receive till the times of the regulation  
of all things, which God hath spoken of by the  
mouth of all his holy prophets from the beginning  
22 of time. For Moses said to the fathers, "Surely a  
prophet shall the Lord your God raise up unto  
you of your brethren, like unto me; him shall ye  
hear, in all things whatsoever he shall say unto  
23 you: and it shall come to pass, 'that' every soul  
who will not hearken to that prophet shall be cut  
24 off from among the people."\* Yea, and all the  
prophets from Samuel, and those that follow after,  
as many as spoke have also foretold these days.  
25 You are the children of the prophets, and of the

\* xviii. 15, 18, 19.

covenant, which God constituted with our fathers, saying to Abraham, "And in thy seed shall all the  
26 families of the earth be blessed." \* To you first, God having raised up his child Jesus, hath sent him to bless you; every one of you turning from your iniquities."

IV. AND while they were speaking to the people, the priests came upon them, and the captain of the  
2 temple, and the Sadducees, being grieved that they taught the people, and preached the resurrection  
3 from the dead in 'the person of' Jesus. And they laid hands upon them, and committed them into custody unto the next day; for it was now even-  
4 ing. But many of those who had heard the word, believed; and the number of the men became about  
5 five thousand. And the next day their rulers, and elders, and scribes gathered together at Jerusalem:  
6 and Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the  
7 high priest's kindred. And having set them in the midst, they enquired, "By what power, or in  
8 what name have you done this?" Then Peter, full of the Holy Spirit, said unto them, "O ye rulers  
9 of the people, and elders of Israel, if we are this day examined about the benefit conferred upon the  
10 impotent man, by what means he is healed; be it known to you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom you crucified, whom God hath raised from the dead, 'yea' by HIM this man stands before you  
11 sound. This is the stone, which was set at nought by you builders, that is become the head of the  
12 corner:† And there is salvation in no other; neither is there any other name under heaven given among men, in which we must be saved."  
13 Now when they saw the boldness of Peter and John, and understood that they were illiterate men, and in private stations of life, they were astonished: and they knew them, that they had been with

\* Gen. xii. 3. xviii. 18. xxii. 18.

† Psal. cxviii. 22.

14 Jesus. And seeing the man that was cured standing with them, they had nothing to say against 'it.'

15 But having ordered them to withdraw out of the

16 council, they conferred among themselves, saying, "What shall we do with these men? for that indeed a signal miracle hath been wrought by them, is manifest to all the inhabitants of Jerusalem; and

17 we cannot deny it. Nevertheless that it may not any farther spread among the people, let us severely threaten them, that they speak no more to

18 any man in this name." And having called them, they charged them that they should not speak any

19 more, or teach in the name of Jesus. But Peter and John answering them, said, "Whether it be righteous in the sight of God, to obey you rather

20 than God, judge ye: for we cannot but speak the

21 things which we have seen and heard." And having threatened them again, they dismissed them; finding nothing for which they might punish them, on account of the people; because they all glorified

22 God for that which was done: for the man, on whom this miracle of healing was wrought, was more than forty years old.

23 And being dismissed, they came to their own company, and related all that the chief priests and

24 elders had said to them. And when they heard 'it,' they lift up their voice with one accord to God, and said, "Lord, thou art the God who didst make heaven, and earth, and the sea, and all

25 things that are in them: who didst say by the mouth of thy servant David, "Why did the heathen rage, and the people imagine vain things?

26 The kings of the earth set themselves,\* and the rulers combined together against the Lord, and

27 against the Messiah."† For of a truth, against thine holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the heathen,

28 and the people of Israel, have combined to do what thine hand and thy counsel had before determined

\* i. e. In battle array.

† Psal. ii. 1, 2.

29 to be done. And now, O Lord, regard their threatenings; and give unto thy servants to speak  
30 thy word with all freedom; whilst thou art stretching out thine hand for healing, and signs and wonders are done by the name of the holy child Jesus."

31 And while they were praying, the place in which they were assembled was shaken; and they were all filled with the Holy Spirit, and they spake the word of God with freedom.

32 Now the heart and soul of the multitude of believers was one: nor did any one 'of them' call any of his possessions his own; but all things were  
33 common amongst them. And with great power did the apostles give forth their testimony of the resurrection of the Lord Jesus; and great grace  
34 was upon them all. Neither was there any one indigent person among them; for as many as were proprietors of lands or houses, sold them, and  
35 brought the price of the things they sold, and laid 'it' down at the feet of the apostles; and distribution was made to every one according as any had need.

36 And Joses, who by the apostles was surnamed Barnabas, (which, being interpreted, signifies, A son of consolation) a Levite, 'and' by birth a Cyprian, having an estate, sold 'it,' and brought the money and laid it down at the feet of the apostles.

V. BUT a certain man, named Ananias, with Sapphira  
2 his wife, sold an estate, and secreted part of the price, his wife also being 'privy to it;' and bringing a certain part, he laid it down at the feet of  
3 the apostles. But Peter said, "O Ananias, why hath Satan filled thy heart, that thou shouldst attempt to impose on the Holy Spirit, and to secrete part of the price of the land? While it remained, did it not continue thine? and when it was sold, was it not in thine own power? why hast thou admitted this thing into thine heart? Thou hast not  
5 lied to men, but to God." And Ananias hearing these words, fell down and expired: and great



6 fear came on all that heard these things. Then the young men arose, and bound him up, and carrying him out, they buried him. And after the interval of about three hours, his wife also not knowing what was done, came in. And Peter said to her, "Tell me whether you sold the land for so much." And she said, "Yes, for so much." Then Peter said unto her, "How is it, that you have conspired together to tempt the Spirit of the Lord. Behold the feet of those who have been burying thy husband 'are' at the door, and they shall carry thee out." And immediately she fell down at his feet and expired: and the young men coming in, found her dead, and carried her out, and buried her by her husband. And great fear came upon all the assembly, and upon all that heard these things.

12 And many signs and wonders were done among the people by the hands of the apostles, (and they were all unanimously in Solomon's portico, and none of the rest presumed to join himself to them; but the people magnified them: and multitudes both of men and women 'believing, were the more willingly' added to the Lord :) insomuch that along the streets they brought out the sick, and laid them on beds, and couches, that at least the shadow of Peter, coming by, might overshadow some of them.

16 And multitudes also 'out' of the cities round about, came together to Jerusalem, bringing the sick, and those that were troubled with unclean spirits, who were all healed.

17 But the high priest arising, and all they that were with him, which was the sect of the Sadducees, were filled with zeal, and laid their hands on the apostles, and put them into the common prison.

19 But an angel of the Lord by night opened the doors of the prison, and bringing them out, said, "Go, and, presenting yourselves in the temple, speak to the people all the words of this life." And hearing 'this' they went very early into the temple, and taught. But the high priest being come, and

they that were with him, they called together the Sanhedrim\*, even the whole senate of the children of Israel, and sent to the prison to have them brought. But when the officers came, they found them not in the prison. Returning therefore, they made their report, saying, "We found indeed the prison shut with all safety, and the keeper standing without before the doors; but having opened 'them,' we found no one within." Now when the 'high' priest, and the captain of the temple, and the chief priests heard these words, they doubted concerning them, what this could be. But one came, and told them, saying, "Behold the men, whom ye put in prison, are standing in the temple, and teaching the people." Then the captain went with the officers, and brought them (not by violence; for they feared the people, lest they should be stoned :) and when they had brought them, they set them before the Sanhedrim. And the high priest asked them, saying, "Did we not strictly charge you, that you should not teach in this name? and, behold, you have filled Jerusalem with your doctrine, and would bring this man's blood upon us." But Peter and 'the rest of' the apostles answered, and said, "It is necessary to obey God rather than men. The God of our fathers hath raised up Jesus, whom ye slew, hanging him on a tree: HIM hath God exalted at his right hand 'to be' a prince and saviour, to give repentance unto Israel, and remission of sins. And we are his witnesses of these things, and the Holy Spirit also, whom God hath given to them who submit to his government."

And when they heard 'this,' they grinded their teeth at them, and consulted how they might put them all to death. But a certain Pharisee in the Sanhedrim, whose name was Gamaliel, a doctor of the law, in great esteem among all the people, rose up, and commanded the apostles to be taken out

\* The supreme council of the Jews, consisting of 70 elders or senators.

35 for a little while : and he said unto them, " Ye men  
of Israel, take heed to yourselves what you are  
36 about to do to these men. Some time ago, Theudas  
arose, pretending himself to be some extraordinary  
person ; to whom a number of men, about four  
hundred, adhered : who was slain ; and all who  
hearkened to him were scattered, and came to nothing.  
After him, Judas the Galilean arose in the  
37 days of the enrolment, and drew a multitude of  
people after him, and he was destroyed ; and all,  
38 who had hearkened to him, were dispersed. And  
with regard to the present affairs, I say unto you,  
refrain from these men, and let them alone : for if  
this counsel, or this work be of men, it will moul-  
39 der away : but if it be of God, you cannot dissolve  
it. ' And take heed ' lest you be found even  
40 fighters against God." And they yielded to him ;  
and having called in the apostles, and scourged  
them, they charged them not to speak in the name  
41 of Jesus, and dismissed them. And they departed  
from the presence of the Sanhedrim, rejoicing,  
that they were counted worthy to be exposed to  
42 infamy for the sake of his name. And every day  
they ceased not in the temple, and from house to  
house, to teach and to preach Jesus the Messiah.

VI. Now in those days, the number of the disciples  
being multiplied, there arose a murmuring of the  
Grecians \* against the Hebrews, because their  
widows were neglected in the daily ministration.  
2 And the twelve having called the multitude of the  
disciples together, said, " It is by no means agree-  
able, that we should leave the word of God to at-  
3 tend tables ; therefore, brethren, look out from  
among yourselves seven men of an attested charac-  
ter, full of the Holy Spirit and of wisdom, whom  
4 we may set over this affair ; and we will constantly  
attend to prayer, and to the ministry of the word."  
5 And the speech was pleasing to all the multitude,  
and they elected Stephen, a man full of faith and

\* Or, Hellenists ; i. e. Jews, who used the Greek language.

of the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicholas a proselyte of Antioch; whom they presented before the apostles; and they having prayed, laid 'their' hands upon them. And the word of God grew; and the number of disciples in Jerusalem was greatly multiplied; and a great multitude of priests became obedient to the faith.

8 And Stephen being full of grace and of power, wrought many miracles, and great signs among the people. But there arose some of the synagogue, which is called 'that' of the Libertines, and 'some' of the Cyrenians and Alexandrians, and of them of Cilicia and Asia, disputing with Stephen. And they were not able to stand against the wisdom and spirit with which he spake. 11 Then they suborned men to say, "We heard him speak blasphemous words against Moses, and 12 'against' God. And they stirred up the people and the elders and the Scribes, and setting upon 'him,' they dragged him away with them, and 13 brought 'him' to the Sanhedrim. And they set up false witnesses, who said, "This man is incessantly speaking blasphemous words against this 14 holy place, and the law: for we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change its customs, which Moses 15 delivered to us." And all that sat in the Sanhedrim, fixing their eyes upon him, saw his countenance like the countenance of an angel.

VII. Then the high priest said, "Are these things 2 indeed thus?" And he said, "Men, brethren, and fathers, hearken, The God of glory appeared to our father Abraham while he was in Mesopotamia, before he dwelt in Charran, and said to him, 3 "Depart from thy country, and from thy kindred; and come into a land which I will show thee." \* 4 Then departing from the land of the Chaldeans, he dwelt in Charran: and from thence, after his

\* Gen. xi. 31.

father died, he caused him to remove his habitation into this land, in which you now dwell. And he gave him no inheritance in it, not so much as the dimensions of his foot: nevertheless he promised to give it for a possession to him, even to his seed after him, when 'as yet' he had no child.

6 And God spake 'to him' thus,—That his seed should "sojourn in a foreign land, and they shall  
7 enslave and abuse them four hundred years. And the nation to which they shall be enslaved, said God, I will judge; and afterwards they shall come  
8 out, and serve me in this place." \* And he gave him the covenant of circumcision; and so he begat Isaac, and circumcised him on the eighth day: And Isaac 'begat' Jacob; and Jacob 'begat' the  
9 twelve patriarchs. And the patriarchs, moved with envy, sold Joseph into Egypt; nevertheless God  
10 was with him, and delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharoah king of Egypt; and he constituted him ruler over Egypt and all his house. And  
11 a famine came upon all the land of Egypt and Canaan, and great affliction; and our fathers did not  
12 find sustenance. But Jacob hearing that there  
13 was corn in Egypt, sent our fathers first; and the second time Joseph was made known to his brethren; and the family of Joseph was discovered to  
14 Pharaoh. And Joseph sent, and invited his father Jacob, and all his kindred to him, amounting to seventy-FIVE souls.\*

15 "So Jacob went down into Egypt, and died, he  
16 and our fathers: and they were carried over to Sychem, and were laid in the sepulchre, which Abraham purchased for a sum of money of the  
17 sons of Emmor, 'the father' of Sychem. And as the time of the promise drew near, which God had sworn to Abraham, the people grew, and multiplied in Egypt; till another king arose, who knew  
18 not Joseph. He forming crafty designs against  
19

\* Gen. xv. 13, 14.

our kindred, treated our fathers injuriously, by causing their infants to be exposed, that their race  
20 might perish. In which time Moses was born; and was exceeding beautiful; and he was bred up  
21 for three months in his father's house; and being exposed, the daughter of Pharaoh took him up,  
22 and nourished him for her own son: and Moses was educated in all the wisdom of the Egyptians; and he was mighty in discourses, and in actions.  
23 But when he was arrived at the full age of forty years, it came into his heart to visit his brethren,  
24 the children of Israel. And beholding 'one of them' injured, he defended 'him;' and smiting the Egyptian, he avenged him that was oppressed.  
25 And he supposed that his brethren would have understood that God would give them salvation \*  
26 by his hand: but they did not understand. And the next day he showed himself to them, as they were quarrelling, and would have persuaded them to peace, saying, "Men, you are brethren, why  
27 do ye injure one another?" But he that injured his neighbour, thrust him away, saying, "Who  
28 hath made thee ruler, and a judge over us? wilt thou kill me, as thou didst yesterday slay the  
29 Egyptian?" Then Moses fled at this saying, and became a sojourner in the land of Midian; where  
30 he begat two sons. And when forty years were fulfilled, the angel of the Lord appeared to him in a flame of fire in a bush, in the wilderness of  
31 mount Sinai. And Moses seeing 'it,' admired the vision: and as he drew near to behold 'it,' the  
32 voice of the Lord came unto him, 'saying,' "I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob."†  
And Moses trembled, and did not dare to behold  
33 'it.' And the Lord said unto him, "Loose thy shoes from thy feet; for the place in which thou  
34 standest is holy ground. I have surely seen the evil treatment of my people, which are in Egypt,

\* Or, deliverance.

† Exod. iii. 1, 2.

and I have heard their groaning, and I am come down to deliver them : and now come, I will send thee into Egypt." \* This Moses whom they renounced, saying, " Who hath constituted thee a ruler and a judge ? " this very person did God, by the hand of the angel, who appeared to him in the bush, send ' to be ' a ruler and a redeemer. He led them forth, doing wonders and signs in the land of Egypt, and in the Red Sea, and in the wilderness for forty years.

" This is that Moses who said to the children of Israel, " A prophet shall the Lord your God raise up unto you from amongst your brethren, like unto me ; him shall you hear." † This is he who was in the assembly in the wilderness, with the angel that spake to him on mount Sinai, and with our fathers, who received the lively oracles, to give unto us. To whom our fathers would not be obedient, but thrust him from them, and returned back again to Egypt in their hearts, saying to Aaron, " Make us gods, who may march before us ; for ' as for ' this Moses, who brought us up out of the land of Egypt, we know not what is become of him." And they made a calf in those days, and brought a sacrifice to the idol, and rejoiced in the works of their own hands. So God turned, and gave them up to worship the host of heaven ; as it is written in the book of the prophets, " O ye house of Israel, did ye offer victims and sacrifices to me for forty years in the wilderness ? And you have since taken up the tabernacle of Moloch, and the star of your god Remphan, ' even ' the figures which you have made to worship them ; and ' therefore ' I will carry you away beyond Babylon." ‡ The tabernacle of witness was with our fathers in the wilderness, as he had appointed, who spake unto Moses to make it according to the model which he had seen : which also our fathers receiving, brought in with Joshua into the posses-

\* Exod. iii. 5—10.

† Deut. xviii. 15.

‡ Amos, v. 25—27.

sion of the heathen, whom God drove out from before the face of our fathers, until the days of David, who found favour before God, and made it his petition to find a dwelling for the God of Jacob. But Solomon built him an house: yet the most High dwelleth not in temples made with hands: as saith the prophet, "Heaven 'is' my throne, and the earth 'is' my footstool; what house will you build for me, saith the Lord? or what 'is' the place of my rest? Hath not my hand made all these things?" \*

"Oh ye stiff-necked, and uncircumcised in heart and ears, ye always do resist the Holy Spirit: As your fathers 'did,' so do ye. Which of the prophets did not your fathers persecute? yea, they slew those, who spake before of the coming of that righteous One; of whom you now have become the betrayers and murderers. Who have received the law through ranks of angels† and have not kept it." And hearing these things, they were cut to the heart, and they gnashed 'their' teeth upon him. But he being full of the Holy Spirit, looking up stedfastly towards heaven, saw the glory of God, and Jesus standing at the right hand of God. And he said, "Behold, I see the heavens opened, and the Son of Man standing at the right hand of God." But crying out with a loud voice, they stopped their ears, and rushed upon him with one accord. And casting 'him' out of the city, they stoned 'him:' and the witnesses laid down their garments at the feet of a young man, whose name was Saul. And they stoned Stephen invoking and saying, "Lord Jesus, receive my spirit:" and bending his knees, he cried out with a loud voice, "O Lord, charge not this sin to their account." And when he had said this, he fell asleep. And Saul was well pleased with his slaughter.

VIII. AND in that 'very' day there was a great persecution against the church in Jerusalem; and

\* Isa. lrv. 1.

† Or, amidst orders of angels.



they were all dispersed through the regions of Judea, and Samaria, except the apostles. And devout men carried Stephen forth 'to his burial,' and made great lamentation for him. But Saul made havock of the church, entering into houses, and dragging men and women, 'whom' he committed to prison. Nevertheless, they who were dispersed went about preaching the word.

Then came Philip to the city of Samaria, and preached Christ unto them. And the people unanimously attended to the things that were spoken by Philip; as they heard and saw the miracles which he performed. For unclean spirits, which had possessed many, crying with a loud voice, came out of them; and many, who were paralytic and lame, were healed. And there was great joy in that city. But there was a certain man, named Simon, who had before in the same city used magic, and astonished the nation of Samaria; pretending himself to be some extraordinary person: to whom they all paid regard from the least to the greatest, saying, "This man is the great power of God." And they paid regard to him, because he had for a long time astonished them with 'his' enchantments. But when they gave credit to Philip, preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women. And Simon himself also believed; and being baptized, he kept near to Philip, beholding with amazement the great and powerful miracles which were wrought.

Now when the apostles, who were at Jerusalem, heard that Samaria had received the word of God, they sent to them Peter and John; who going down, prayed for them, that they might receive the Holy Spirit: (for he was not yet fallen on any of them; only they were baptized in the name of the Lord Jesus.) Then they laid 'their' hands on them, and they received the Holy Spirit. Now when Simon saw that the Holy Spirit was given

19 by the imposition of the apostles' hands, he offered them money, saying, "Give ME also this power, that on whomsoever I lay hands, he may receive  
20 the Holy Spirit." But Peter said to him, "Let thy money go with thee to destruction, since thou hast thought the gift of God might be purchased  
21 with money. Thou hast no part nor lot in this matter; for thine heart is not upright in the sight  
22 of God. Repent therefore of this thy wickedness; and beg of God, if perhaps the thought of thy  
23 heart may be forgiven thee: for I perceive that thou art in the gall of bitterness, and bond of iniquity." And Simon answered, and said, "Make  
24 your supplications to the Lord on my behalf, that none of these things, which ye have spoken, may come upon me."

25 When therefore they had borne their testimony, and had spoken the word of the Lord, they turned back for Jerusalem: and preached the gospel in many villages of the Samaritans.

26 And an angel of the Lord spake to Philip, saying, "Arise, and go towards the south by the way that goeth down from Jerusalem, to Gaza, which  
27 is desert." And he arose, and took his journey: and behold a certain Ethiopian eunuch, a grandee of Candace, the queen of the Ethiopians, that was over all her treasure, who had come to worship at  
28 Jerusalem, was returning, and sat in his chariot reading the prophet Isaiah. And the Spirit said  
29 to Philip, "Approach, and join thyself to this chariot." And Philip running up, heard him read in the prophet Isaiah, and said, "Dost thou understand those things which thou art reading?"  
31 And he said, "How can I, unless some one should guide me?" And he requested Philip, that he  
32 would come up, and sit with him. Now the period of Scripture which he was reading was this: "He was brought to the slaughter as a sheep, and as a lamb before its shearers 'is' dumb, so  
33 he opened not his mouth. In his humiliation his

judgment was taken away; and who shall declare his generation? for his life is cut off from the  
34 earth." And the eunuch answering Philip, said,  
"I beseech thee, of whom doth the prophet say  
35 this? of himself, or some other person?" Then  
Philip opened his mouth, and beginning from this  
36 Scripture, preached to him Jesus. And, as they  
went along the way, they came to a certain water,  
and the eunuch said, "Behold 'here is' water;  
37 what should hinder my being baptized?" And  
Philip said, "If thou believest with all thy heart,  
it may lawfully be done." And he answering,  
said, "I believe that Jesus Christ is the son of  
38 God." And he ordered the chariot to stop, and  
they both went down to \* the water, both Philip  
39 and the eunuch; and he baptized him. And when  
they were come up out of the water, the Spirit of  
the Lord snatched away Philip, and the eunuch  
saw him no more: for he went on his way rejoicing.  
40 But Philip was found at Azotus;† and going on  
from thence, he preached the gospel in all the  
cities till he came to Cæsarea.

IX. But Saul still breathing out threatenings and  
slaughter against the disciples of the Lord, came  
2 to the high priest, and petitioned for letters from  
him to the synagogues at Damascus, that if he  
found any of that way, ‡ whether they were men  
or women, he might bring them bound to Jerusa-  
3 lem. And as he was proceeding on his journey,  
and was come near to Damascus, on a sudden  
4 a light from heaven shone around him, and he  
fell to the ground, and heard a voice saying unto  
him, "Saul, Saul, why dost thou persecute me?"  
5 And he said, "Who art thou, Lord?" And the  
Lord said, "I am Jesus, whom thou persecutest.  
'It is' hard for thee to kick against the goads."  
6 And trembling, and amazed, he said, "Lord,  
what wilt thou have me to do?" And the Lord

\* Or, into the. † Or, Ashdod, 30 miles from Gaza. 1 Sam. vi. 17.

‡ Or, sect.

said unto him, "Arise, and go into the city, and  
7 it shall be told thee what thou must do." And the  
men, who travelled with him, stood astonished,  
8 hearing indeed the voice, but seeing no one. Then  
Saul arose from the earth; and though his eyes  
were open, he saw no man: but they led him by  
9 the hand, and brought him to Damascus. And he  
was three days without sight, and neither ate, nor  
10 drank. Now there was a certain disciple at Da-  
11 mascus, whose name was Ananias, and the Lord  
said to him in a vision, "Ananias." And he said,  
"Behold I 'am here,' Lord." And the Lord  
'said' to him, "Arise, and go to that which is  
called the Straight Street, and enquire in the  
house of Judas, for a man of Tarsus, whose name  
12 is Saul; for behold he is praying; and he hath  
seen in a vision, a man whose name is Ananias  
coming in, and laying 'his' hand upon him, that  
13 he might recover his sight." And Ananias an-  
swered, "Lord, I have heard by many concern-  
ing this man, how much evil he hath done to thy  
14 saints at Jerusalem; and here he hath authority  
from the chief priests to bind all that invoke thy  
15 name." But the Lord said unto him, "Go thy  
way; for this man is to me a chosen vessel, to  
bear my name before nations, and kings, and the  
16 children of Israel; for I will show him how many  
things he must suffer for my name."  
17 Then went Ananias, and entered into the house;  
and laying his hands upon him, he said, "Bro-  
ther Saul, the Lord, 'even' Jesus, who appear-  
ed to thee on the way, as thou camest, hath sent  
me, that thou mightest receive thy sight, and be  
18 filled with the Holy Spirit." And immediately  
there fell from his eyes 'something' like scales;  
and he presently recovered his sight, and arose,  
19 and was baptized; and having received food, he  
was strengthened. And Saul was for several days  
20 with the disciples at Damascus. And immediately  
he preached Christ in the synagogues, that he is

21 the son of God. And all that heard him were astonished, and said, "Is not this he who in Jerusalem spread desolation among them who called on this name; and came hither to this 'end' that he might carry them bound to the chief priests?"

22 But Saul was strengthened so much the more; and confounded the Jews that dwelt at Damascus,

23 evincing that this is the Messiah.\* And when many days were fulfilled, the Jews conspired to

24 kill him: but their design was made known to Saul; and they watched the gates day and night to

25 murder him. But the disciples took him by night, and let 'him' down by the wall in a bas-

26 ket. And when Saul was come to Jerusalem, he attempted to associate with the disciples; but they all feared him, not believing that he was a dis-

27 ciple. But Barnabas taking him, brought 'him' to the apostles, and related to them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Da-

28 mascus in the name of Jesus. And he was with

29 them coming in<sup>†</sup> and going out at Jerusalem, and preaching boldly in the name of the Lord Jesus. And he spake and disputed with the Hellenists,

30 but they attempted to kill him; and the brethren being informed 'of it,' conducted him to Cæsarea,

31 and sent him away to Tarsus. Then the churches through all Judea, and Galilee, and Samaria, being edified, had rest; and walking in the fear of the Lord, and in the consolation of the Holy Spirit, were multiplied.

32 Now it came to pass, that Peter making a progress through all 'parts,'<sup>†</sup> came also to the saints

33 that dwelt at Lydda. And he found there a certain man whose name was Æneas, who had a palsy, and had kept his bed eight years. And Peter said to him, "Æneas, Jesus the Messiah healeth thee; arise, and make thy bed." And he arose

\* Or, Christ.

† Of the neighbouring country.

- 35 immediately. And all the inhabitants of Lydda  
and Saron \* saw him, and turned to the Lord.
- 36 And there was at Joppa a certain female dis-  
ciple, named Tabitha, who by interpretation is  
called Dorcas, 'and' she was full of good works,  
37 and alms-deeds, which she did. And it came to  
pass in those days, that she was sick, and died.  
And when they had washed her, they laid her in  
38 an upper chamber. And as Lydda was near Jop-  
pa, the disciples hearing that Peter was there, sent  
two men to him, entreating him that he would  
39 not delay to come to them. And Peter arose, and  
went with them. And when he was come, they  
brought him into the upper chamber; and all the  
widows stood by him weeping, and showing the  
coats and mantles which Dorcas made while she  
40 was with them. And Peter putting them all out,  
kneeled down and prayed; and turning to the body,  
he said, "Tabitha, arise." And she opened her  
41 eyes, and seeing Peter, sat up. And giving her  
his hand, he raised her up; and having called the  
42 saints and widows, he presented her alive. And  
'this' was known throughout all Joppa: and  
43 many believed in the Lord. And he continued  
many days at Joppa, in the house of one Simon, a  
tanner.
- X. Now there was a certain man in Cæsarea, named  
Cornelius, a centurion, of that 'which is' called the  
..2 Italian band,† a man of piety, and one that feared  
God, with all his house; giving also much alms to  
3 the people, and praying to God continually. He  
evidently saw in a vision about the ninth hour of  
the day,‡ an angel of God coming in to him, and  
4 saying to him, "Cornelius." And having fixed  
his eyes upon him, he was afraid, and said, "What  
is it, Lord?" And he said to him, "Thy prayers  
and thine alms are come up as a memorial before  
5 God. And now send men to Joppa, and fetch  
6 hither 'one' Simon, whose surname is Peter: he

\* Or, Sharon.

+ Or, cohort (about 1000 men).

‡ Three in the afternoon.

lodgeth with one Simon, a tanner, whose house is by the sea side: he shall tell thee what thou must do." As soon then as the angel, who spake to Cornelius, was gone, he called two of his domestics, and a pious soldier of them that waited upon him; and having related to them all 'these things,' he sent them to Joppa. On the next day, while they were on their journey, and drew near the city, Peter went up to the top of the house to pray about the sixth hour.\* And he was very hungry, and would have taken a little refreshment; but while they were preparing, he fell into an ecstasy;† and he saw heaven opened, and something descending to him, like a great sheet, fastened at the four corners, and let down to the earth: in which there were all 'sorts of' things, 'even' four-footed animals of the earth, and wild beasts and reptiles, and fowls of the air. And there came a voice to him, "Rise, Peter, kill, and eat." But Peter said, "By no means, Lord, for I have never eaten any thing which is common or unclean." And the voice 'said' to him again the second time, "Those things, which God hath cleansed, do not-thou call common." And this was done three times, and the sheet‡ was taken up into heaven again.

While Peter was doubting in himself what the vision which he had seen might import, behold the men who were sent from Cornelius, having enquired out the house of Simon, stood at the door; and calling, they asked if Simon, whose surname was Peter, lodged there. Now, as Peter was reflecting on the vision, the Spirit said unto him, "Behold, three men are enquiring for thee: arise, therefore, and go down, and take the journey with them without any scruple: for I have sent them." Then Peter went down to the men who were sent to him from Cornelius, and said, "Behold, I am the man whom you enquire for: what is the cause for which you are come hither?" And they said,

\* About noon.    † Or trance.    ‡ Gr. piece of furniture.

- “Cornelius the centurion, a righteous man who feareth God, and hath a character attested by all the Jewish people, hath been divinely instructed by an holy angel to send for thee to his house, and  
23 to hear words from thee.” Having therefore called them in, he entertained ‘them,’ and the next day Peter set out with them: and some of the brethren,  
24 who were of Joppa, went with him. And the next day they entered into Cæsarea; and Cornelius was waiting for them, having called together his relations and intimate friends.
- 25 And as Peter was entering, Cornelius met him, and falling down at his feet, worshipped him.\*  
26 But Peter raised him up, saying, “Arise, I also  
27 myself am a man.” And discoursing with him, he  
28 went in, and found many gathered together. And he said to them, “You know that it is unlawful for a man that is a Jew to join with, or to come into the house of one of another nation: nevertheless, God hath shown me that I am to call  
29 no man common or unclean. Wherefore, when I was sent for, I came without debate: I ask, therefore, on what account you have sent for  
30 me?” And Cornelius said, “Four days ago I was fasting till this hour, and at the ninth hour I prayed in my house, and behold, a man stood  
31 before me in bright raiment, and said, “Cornelius, thy prayer is heard, and thine alms are remembered before God: send therefore to Joppa, and call hither Simon, whose surname is Peter; he lodgeth in the house of ‘one’ Simon, a tanner, by the sea side; who when he is come, shall speak  
32 unto thee.” Immediately therefore I sent to thee, and thou hast done well in coming. Now, therefore, we are all here present before God, to hear all things which God hath given thee in charge.”  
34 Then Peter opening his mouth, said, “Of a truth  
35 I perceive that God is no respecter of persons; but in every nation, he that feareth him, and worketh

\* Or, prostrated himself before him.



- 36** righteousness, is acceptable to him. 'This is' that message which he sent to the children of Israel, proclaiming the glad tidings of peace by Jesus
- 37** Christ, who is Lord of all. You know the report, there was through all Judea, which began from Galilee, after the baptism which John preached,
- 38** 'concerning' Jesus of Nazareth; how God anointed him with the Holy Spirit, and with power; who went about doing good, and healing all who were oppressed by the devil; for God was with him.
- 39** And we are witnesses of all things which he did, both in the region of the Jews, and in Jerusalem:
- 40** whom they slew, hanging him upon a tree. This very person hath God raised up on the third day,
- 41** and hath given him to become manifest, not to all the people, but to witnesses before appointed by God, 'even' to us, who have eaten and drunk with
- 42** him after he rose from the dead. And he hath given in charge to us to proclaim to the people, and to testify, that it is he who is appointed by God 'to be' the judge of the living and the dead.
- 43** To him bear all the prophets witness, that every one who believeth on him shall receive the forgiveness of sins by his name." While Peter was yet speaking these words, the Holy Spirit fell upon all
- 44** that were hearing the word; and they of the circumcision, who believed, as many as came with Peter, were astonished, that the gift of the Holy
- 45** Spirit was poured out upon the Gentiles also: for they heard them speaking in 'diverse' languages, and glorifying God. Then Peter answered, "Can
- 46** any one forbid water, that these persons should not be baptized, who have received the Holy Spirit as well as we?"
- 47** And he ordered them to be baptized in the name of the Lord. And they entreated him to continue with them several days.
- XI.** Now the apostles and brethren who were in Judea, heard that the Gentiles also had received
- 2** the word of God. And when Peter was come up

to Jerusalem, they who were of the circumcision  
3 contended with him, saying, "Thou didst go in to  
men who were uncircumcised, and didst eat with  
4 them." And Peter beginning, opened to them  
5 'the matter' in order, saying, "I was praying in  
the city of Joppa, and, in a trance, I saw a vision,  
something like a great sheet descending from  
heaven, let down by the four corners, and it came  
6 close to me: and looking attentively upon it, I  
observed and saw four-footed creatures of the earth,  
and wild beasts, and reptiles, and fowls of the air:  
7 and I heard a voice saying to me, "Arise, Peter,  
8 kill, and eat:" But I said, "By no means, Lord,  
for nothing common or unclean hath ever entered  
9 into my mouth." And the voice answered me the  
second time from heaven, "Those things which  
God hath cleansed, do not thou call common."  
10 And this was done three times. And all the things  
11 were drawn up again into heaven. And behold at  
that instant three men were come to the house in  
12 which I was, sent from Cæsarea to me. And the  
Spirit commanded me to go with them without any  
scruple: and these six brethren also went along  
with me. And we entered into the man's house:  
13 and he told us, how he had seen an angel stand-  
ing in his house, and saying to him, "Send men  
to Joppa, and fetch hither Simon, whose surname  
14 is Peter; who shall speak words to thee, by which  
15 thou and all thy family shall be saved." And as I  
began to speak, the Holy Spirit fell upon them,  
16 even as upon us at the beginning. And I remem-  
bered the word of the Lord, how he said, "John  
indeed baptized with water, but you shall be bap-  
17 tized with the Holy Spirit.\* Since therefore God  
gave to them the same gift as 'he did' to us who  
had believed on the Lord Jesus Christ, what was  
18 I, that I should be able to prohibit† God?" And  
when they had heard these things, they acquiesced,  
and glorified God, saying, "God hath then given  
to the Gentiles also repentance unto life."

\* Acts, i. 5.

† Or forbid.

19 Now therefore they who were dispersed by the  
distress which arose about Stephen, travelled as far  
as Phœnicia, and Cyprus, and Antioch, preaching  
20 the word to none but the Jews only. But some  
of them were men of Cyprus, and Cyrene, who  
having entered into Antioch, spake to the Greeks,  
21 preaching the Lord Jesus. And the hand of the  
Lord was with them, and a great number believed,  
22 and turned unto the Lord. And the report con-  
cerning them came to the ears of the church that  
was at Jerusalem; and they sent forth Barnabas  
23 to go as far as Antioch. Who when he was come,  
and beheld the grace of God,\* rejoiced, and exhort-  
ed them all to adhere to the Lord with full deter-  
24 mination of heart; for he was a good man, and full  
of the Holy Spirit, and of faith: and a consider-  
25 able number were added unto the Lord. Then  
Barnabas went to Tarsus to seek Saul; and finding  
26 him, he brought him to Antioch. And it came to  
pass that they assembled in the church for a whole  
year, and taught considerable numbers; and the  
disciples were by divine appointment first named  
27 Christians at Antioch. And in these days pro-  
28 phets came from Jerusalem to Antioch. And one  
of them, whose name was Agabus, stood up, and  
signified by the Spirit, that there should shortly  
be a great famine over all the land: which  
29 came to pass in the days of Claudius Cæsar. And  
the disciples determined that, according to the res-  
pective abilities of each, they should send to the  
assistance of the brethren who dwelt in Judea.  
30 And this they did, sending 'it' to the elders by  
the hands of Barnabas and Saul.

XII. Now about that time Herod the king laid hands  
2 on some of the church, to afflict them. And he  
slew James the brother of John with the sword.  
3 And as he saw that 'this' was acceptable to the  
Jews, he went on to seize Peter also: and it was  
4 in the days of unleavened bread, and having seiz-  
ed him, he put him in prison, delivering him to

the custody of four quaternions of soldiers, \* intending after the passover to bring him out to the  
5 people. In the mean time, therefore, Peter was kept in the prison; but earnest and continued prayer was made to God on his account by the church.

- 6 And when Herod was ready to have brought him out, 'even' that very night, Peter was sleeping between two soldiers, bound with two chains; and the guards before the door were keeping the  
7 prison. And behold an angel of the Lord presented himself, and a light shone in the house; and giving Peter a blow on the side, he awoke him, saying, "Arise quickly:" and his chains fell off  
8 from his hands. And the angel said to him, "Gird thyself, and bind on thy sandals;" and he did so. And he saith to him, "Throw thy mantle  
9 round thee, and follow me." And going out, he followed him, and he did not know that what was done by the angel was true 'and real,' but supposed  
10 that he had seen a vision. And passing through the first and second watch, they came to the iron gate that leads into the city; which opened to them of its own accord. And going out, they went through one street, and immediately the angel departed from him. And Peter being come to himself, said, "Now I know truly that the Lord hath sent his angel, and hath delivered me from the hand of Herod, and from all the expectations of  
11 the Jewish people." And recollecting, he came to the house of Mary, the mother of John who was surnamed Mark; where many were gathered together, praying.  
12  
13 And as Peter knocked at the door of the outer gate, a maiden, whose name was Rose,† went to  
14 enquire who was there. And knowing Peter's voice, transported with joy, she did not open the gate, but running in, told 'them' that Peter was  
15 standing at the gate. And they said to her, "Thou

\* Sixteen soldiers, who were to guard him by turns, four at a time.

† Rhoda, in Greek.

art distracted :” but she confidently affirmed that  
 16 it was so. Then they said, “It is his angel.” But  
 Peter continued knocking; and when they had  
 opened ‘the door,’ they saw him, and were asto-  
 17 nished. And he beckoned to them with ‘his’ hand  
 to be silent, and related to them how the Lord had  
 conducted him out of prison. And he said, “In-  
 form James and the brethren of these things :” and  
 18 departing, he went to another place. And as soon  
 as it was day, there was no small tumult among  
 19 the soldiers, what was become of Peter. And  
 Herod searching for him, and not finding him, ex-  
 amined the keepers, and ordered them to be led  
 away to execution. And passing from Judea to  
 20 Cæsarea, he abode ‘there.’ And Herod was highly  
 incensed against the Tyrians and Sidonians; but  
 they unanimously came before him; and gaining  
 Blastus the king’s chamberlain to their interest,  
 as they begged for peace, because their country was  
 nourished by that of the king.

21 And upon a set day, Herod, being arrayed in a  
 royal habit and seated upon the throne, made an  
 22 oration to them. And the people cried out, “It  
 23 is the voice of a god, and not of a man.” But im-  
 mediately an angel of the Lord smote him, because  
 he gave not God the glory: and being eaten with  
 24 worms, he expired. And the word of God grew,  
 25 and was multiplied. And Barnabas and Saul hav-  
 ing fulfilled their ministry, returned from Jerusa-  
 lem, bringing along with them John, whose sur-  
 name was Mark.

XIII. Now there were in the church that was at An-  
 tioch, certain prophets and teachers; particularly  
 Barnabas, and Simeon, who was called Niger, and  
 Lucius the Cyrenean, and Manaen who was edu-  
 2 cated with Herod the tetrarch, and Saul. And as  
 they were ministering to the Lord, and fasting,  
 the Holy Spirit said, “Separate to me Barnabas  
 and Saul for the work to which I have called them.”  
 3 And having fasted and prayed, and laid their hands

4 upon them, they dismissed them. They therefore  
being sent out by the Holy Spirit, departed to Se-  
5 leucia, and from thence they sailed to Cyprus, and  
being arrived at Salamis, they preached the word  
of God in the synagogue of the Jews; and they  
6 had also John for their attendant. And having  
traversed the island, as far as Paphos, they found  
a certain Jew, a magician 'and' false prophet,  
7 whose name was Bar-jesus, that was with the pro-  
consul Sergius Paulus, a prudent man; who call-  
ing for Barnabas and Saul, desired to hear the  
8 word of God. But Elymas the magician (for that  
was his name when translated) withstood them,  
endeavouring to turn away the proconsul from the  
9 faith. Then Saul (who is also 'called' Paul) being  
filled with the Holy Spirit, and looking stedfastly  
10 upon him, said, "O thou, 'who art' full of all de-  
ceit and of all wickedness, thou son of the devil,  
thou enemy of all righteousness! wilt thou not  
11 cease to pervert the right ways of the Lord? and  
behold now the hand of the Lord is upon thee, and  
thou shalt be blind and not see the sun for a time."  
And immediately a mist and darkness fell upon  
him; and going about he sought some to lead him  
12 by the hand. Then the proconsul, seeing what  
was done, believed, being struck with the doctrine  
of the Lord.

13 And loosing from Paphos, they who were with  
Paul, came to Perga in Pamphylia, but John\*  
withdrew himself from them, and returned to Je-  
14 rusalem. Nevertheless they going on from Perga,  
came to Antioch in Pisidia, and, entering into the  
synagogue on the Sabbath-day, they sat down.  
15 And after the reading of the law and the prophets,  
the rulers of the synagogue sent to them, saying,  
"Men, 'and' brethren, if you have any word of ex-  
16 hortation to the people, speak 'it.' Then Paul  
stood up, and waving his hand, said, "Ye men of  
17 Israel, and ye that fear God, hearken. The God

\* Surnamed Mark.

of this people of Israel chose our fathers, and raised\* the people while sojourning in the land of Egypt, and led them out of it with an uplifted arm. And for the space of about forty years he endured their behaviour in the wilderness. And having cast out seven nations in the land of Canaan, he distributed their country to them for an inheritance. And after these transactions, which lasted about four hundred and fifty years, he gave 'them' judges, till Samuel' the prophet. And from that time they desired a king: and God gave them Saul the son of Kish, a man of the tribe of Benjamin, for the term of forty years. And having removed him, he raised up to them David for a king; to whom also he gave testimony, and said, "I have found David, the son of Jesse, a man according to mine own heart, who shall do all my will."† Of this man's seed, according to the promise, God hath raised up unto Israel Jesus the Saviour; John having, to introduce his appearance, before preached the baptism of repentance unto all the people of Israel. And when John was fulfilling his course, he said, "Whom do you imagine me to be? I am not 'he;' but behold there cometh one after me, the shoes of whose feet I am not worthy to unloose." Men 'and' brethren, children of the family of Abraham, and those among you that fear God, unto you is the word of this salvation sent: For the inhabitants of Jerusalem, and their rulers, not knowing him, nor the sayings of the prophets, which are read every Sabbath-day, have fulfilled 'them' in condemning him. And though they could find no cause of death 'in him,' yet they requested Pilate that he might be executed. And when they had accomplished all things that were written concerning him, taking him down from the cross, they laid him in a tomb. But God raised him up from the dead: and he appeared for several days to those that came up with him from Galilee

\* From their prostrate condition.

† Sam. xiii. 14. Psal. lxxx. 20.

- to Jerusalem, who are his witnesses to the people.
- 32 And we bring you good tidings, that the very promise  
33 which was made to the fathers, God hath accomplished to us their children, in raising up Jesus; as it is also written in the second Psalm,\*  
"Thou art my son, this day have I begotten thee."  
34 And because he hath raised him from the dead, no more to return to corruption, he hath said thus,  
"I will give you the sure mercies of David."†  
35 Wherefore also in another 'place' he saith, "Thou wilt not permit thine Holy One to see corruption."‡  
36 Now David having served his own generation according to the will of God, fell asleep, and was  
37 gathered to his fathers, and saw corruption. But he whom God raised up, did not see corruption.  
38 Be it known therefore unto you, men 'and' brethren, that by him the remission of sins is preached  
39 unto you: and by him every one that believeth is justified from all things, from which ye could not  
40 be justified by the law of Moses. See to it, therefore, that what is spoken in the prophets may not  
41 come upon you; "Behold, ye despisers, and wonder, and disappear; for I perform a work in your days, a work which ye shall not believe, if any one tell it you."§
- 42 But while the Jews were going out of the synagogue, the Gentiles desired that these words might  
43 be spoken to them the following sabbath. And when the synagogue was broke up, many of the Jews and of the devout proselytes followed Paul and Barnabas; who, speaking to them, persuaded them to continue in the grace of God.
- 44 And on the following Sabbath, almost the whole city was gathered together to hear the word of God.
- 45 But the Jews seeing the multitudes, were filled with zeal, and opposed the things which were spoken by Paul, contradicting and blaspheming.
- 46 Then Paul and Barnabas, with great freedom of speech, said, "It was necessary that the word of

\* Ver. 7.

† Isa. lv. 3.

‡ Psal. xvi. 10.

§ Isa. xxix. 14.



God should first be spoken to you; but since you thrust it away from you, and adjudge yourselves unworthy of eternal life, behold we turn to the  
 47 Gentiles. For so the Lord hath charged us, 'saying,' "I have set thee for a light of the Gentiles, that thou shouldst be for salvation to the ends of  
 48 the earth."\* And the Gentiles hearing 'these things' rejoiced, and glorified the word of the Lord: and as many as were determined for eternal  
 49 life believed. And the word of the Lord was  
 50 borne on† throughout all that region. But the Jews stirred up 'some' devout women, of considerable rank, and the magistrates of the city, and raised a persecution against Paul and Barnabas,  
 51 and drove them out of their territories. But they shook off the dust of their feet against them, and  
 52 came to Iconium. But the disciples‡ were filled with joy and with the Holy Spirit.

XIV. And it came to pass at Iconium, that they went both together into the synagogue of the Jews, and spake in such a manner, that a great multitude  
 2 both of the Jews and of the Greeks believed; but the unbelieving Jews stirred up the minds of the Gentiles§ and filled them with malignity against  
 3 the brethren :) for a considerable time therefore they continued speaking freely 'in the cause' of the Lord, who bare witness to the word of his grace, and gave signs and wonders to be done by  
 4 their hands. But the multitude of the city was divided; and some were with the Jews, and others  
 5 with the apostles. But as a violent attempt was made both of the Gentiles and of the Jews, with  
 6 their rulers, to injure and to stone them; they having received intelligence of it, fled to Lystra, and Derbe, cities of Lycaonia, and to the adjacent  
 7 country: and there they preached the gospel.  
 8 And there sat a certain man at Lystra, 'who was' disabled in his feet, being so lame from his

\* Isa. xlix. 6. † As it were with a torrent. ‡ Who were left at Antioch.  
 § The heathen inhabitants.

9 mother's womb, that he never had walked. This man heard Paul speaking; who fixing his eyes upon him, and seeing that he had faith to be healed, said, with a loud voice, "Stand upright on thy  
10 feet." And he leaped up, and walked. And the multitude seeing what Paul had done, lifted up their voices, saying in the Lycaonian language, "The gods are descended to us in the likeness of  
12 men." And Barnabas they called Jupiter, and Paul Mercury, because he was the leader of the  
13 discourse. And the priest of Jupiter, 'whose image' was before their city,\* brought oxen with garlands to the gates, and would, with the multi-  
14 tude, have offered sacrifice 'to them.' But the apostles Barnabas and Paul hearing of it, rent their mantles, and ran in among the multitude,  
15 crying out, and saying, "Sirs, why do ye these things? we also are men obnoxious to the same infirmities with yourselves, and are preaching the gospel to you, that you may turn from these vanities to the living God, who made the heaven, and the earth, and the sea, and all things which are in  
16 them: who in former generations permitted all the  
17 nations to walk in their own ways: though he did not leave himself without witness, doing good, 'and' giving us showers of rain from heaven, and fruitful seasons, filling our hearts with food, and  
18 gladness." And saying these things, they hardly restrained the people from sacrificing to them.  
19 But 'some' Jews came thither from Antioch and Iconium, and persuaded the multitude; and having stoned Paul, they dragged 'him' out of the city,  
20 supposing him to be dead. But, as the disciples were gathered about him, he rose up, and entered into the city; and the next day he departed with  
21 Barnabas to Derbe. And having preached the gospel to that city, and made a considerable number of disciples, they returned to Lystra, and to  
22 Iconium, and Antioch, confirming the souls of the

\* As being their tutelar deity.

disciples, exhorting them to continue in the faith, and 'testifying' that it is necessary we should enter into the kingdom of God through many tribulations. And when they had constituted presbyters for them in every church, having prayed to God with fasting, they committed them to the Lord, in whom they had believed. And passing through Pisidia, they came to Pamphylia. And having spoken the word in Perga, they went down to Attalia. And they sailed from thence to Antioch; from whence they had been recommended to the grace of God, for that work which they had accomplished. And when they were come thither, and had gathered the church together, they related what God had done with them, and how he had opened a door of faith to the Gentiles. And they resided there a considerable time with the disciples.

XV. And some, who came from Judea, taught the brethren, "Except ye be circumcised according to the manner of Moses, ye cannot be saved." There being therefore a contention, and no small debate 'on the part' of Paul and Barnabas, against them, they resolved that Paul and Barnabas, and some others of their number, should go up to the apostles and elders at Jerusalem about this question. They therefore being brought forward on their journey by the church, went through Phœnicia and Samaria, relating the conversion of the Gentiles; and they occasioned great joy to all the brethren. And being arrived at Jerusalem, they were received by the church, and by the apostles, and elders; and they related what things God had done with them. But some of the sect of the Pharisees that believed, rose up, and said, That it was necessary to circumcise them, and to charge them to keep the law of Moses.

And the apostles and elders were gathered together to consult upon this affair. And after much debate, Peter rose up and said to them, "Men,

‘and’ brethren, you know, that some considerable time since, God among us chose that the Gentiles by my mouth should hear the word of the  
8 gospel, and believe. And God, who knoweth the heart, bare witness to them, giving them the Holy  
9 Spirit, even as ‘he did’ to us: and made no distinction between us and them, having purified their  
10 hearts by faith. Now therefore why do you tempt God, by imposing on the neck of the disciples a yoke, which neither our fathers nor we have been  
11 able to bear? But we believe, that we are saved by the grace of the Lord Jesus Christ, in the same  
12 manner as they.” And the whole multitude kept silence, and attended to Barnabas and Paul, relating what signs and wonders God had done among  
13 the heathen by them. Then after they had done speaking, James answered, saying, “Men ‘and’  
14 brethren, hearken unto me. Simon hath been relating how God first looked down on the Gentiles to take from among them a people for his name.  
15 And the words of the prophets harmonize with  
16 this; as it is written, “After this I will return, and will build up the tabernacle of David, which is fallen down; yea, I will rebuild its ruins, and  
17 set it upright again: that the remainder of men may seek the Lord, even all the heathen upon whom my name is called, saith the Lord who doth  
18 all these things.”\* ‘Now’ all his works are  
19 from eternity known unto God. Wherefore I determine† not to disquiet those who from among  
20 the Gentiles are converted to God: but to write to them, that they abstain from the pollutions of idols, and fornications, and ‘from’ that which is  
21 strangled, and ‘from’ blood. For Moses hath from ancient generations those who preach him in every city, being read in the synagogues every Sabbath-day.”  
22 Now then it seemed good to the apostles and elders, and all the church, to send to Antioch

\* Amos, ix. 11, 12.

† Or, my judgment is.

with Paul and Barnabas chosen men from among themselves, namely Judas, surnamed Barsabas, and Silas, men of principal account among the  
28 brethren; writing by their hand these things:

“The apostles, and elders, and brethren, send greeting to the brethren from among the Gentiles in Antioch, and Syria, and Cilicia.

24 “Forasmuch as we have been informed, that some going out from among us, to whom we gave no commission, have troubled you with discourses, unsettling your minds, saying, that you ‘must’  
25 be circumcised, and keep the law: we, being unanimously assembled, have thought proper to send you chosen men with our beloved Barnabas and  
26 Paul; men that have exposed their lives for the  
27 name of our Lord Jesus Christ. We have therefore sent Judas and Silas, who will also tell ‘you’  
28 by word of mouth the same things. For it hath seemed good to the Holy Spirit, and to us, to impose no further burden upon you besides these  
29 necessary things; that you abstain from things offered to idols, and from blood, and from any thing strangled, and from fornication: From which you will do well to keep yourselves. Farewell.”

30 They therefore being dismissed, came to Antioch; and assembling the multitude, delivered  
31 the epistle. And when they had read ‘it,’ they  
32 rejoiced for the consolation ‘it brought.’ And Judas and Silas being prophets\* also themselves, in a copious discourse exhorted and strengthened  
33 the brethren. And having made some stay, they were dismissed with peace from the brethren to  
34 the apostles. But Silas thought proper to continue there. Paul also and Barnabas continued at Antioch, teaching and preaching the good word of the Lord; with many others also.

36 And after some days Paul said to Barnabas, “Let us return and visit our brethren in all the cities, to which we have preached the word of the

\* i. e. Persons of great ability in the knowledge of the Scriptures.

37 Lord, 'that we may enquire' how they do." And  
 Barnabas advised to take along with them John  
 38 surnamed Mark. But Paul did not think proper  
 to take with them that person, who had with-  
 drawn himself from them from Pamphylia, and  
 39 went not with them to the work. There was  
 therefore a sharp fit of anger, so that they sepa-  
 rated from each other; and Barnabas, taking  
 40 Mark along with him, sailed to Cyprus. But Paul  
 made choice of Silas, and departed; being com-  
 mended to the grace of God by the brethren.  
 41 And he went through Syria, and Cilicia, confirm-  
 ing the church.

XVI. And he came to Derbe, and Lystra: and, be-  
 hold, a certain disciple was there, whose name  
 was Timothy, the son of a believing Jewess, but  
 2 of a Grecian father; who had an honourable cha-  
 racter given by the brethren in Lystra and Ico-  
 3 nium. Him Paul would have to go forth with  
 him; and took, and circumcised him, on account  
 of the Jews who were in those places: for they all  
 4 knew his father, that he was a Greek. And as  
 they passed through the cities, they delivered to  
 their custody the decrees, which were determined  
 by the apostles and elders, that were at Jerusalem.  
 5 The churches therefore were confirmed in the  
 faith, and increased in number daily.  
 6 And they went through Phrygia and the region  
 of Galatia, 'and' being forbidden by the Holy  
 7 Spirit to preach the word in Asia,\* when they  
 were come to Mysia, they attempted to go to Bi-  
 thynia; but the Spirit [of Jesus]† did not permit  
 8 them. And passing by Mysia, they went down to  
 9 Troas. And a vision appeared to Paul in the  
 night: There stood a certain Macedonian, entreat-  
 ing him, and saying, "Come over to Macedonia,  
 10 and help us." And as soon as he had seen this  
 vision, we ‡ immediately endeavoured to go to

\* i. e. The Proconsular Asia; the places just mentioned being in Asia Minor.

† So many ancient readings, versions, and quotations.

‡ Here Luke, who attended on these apostles, speaks in his own person.

Macedonia, assuredly inferring, that the Lord  
11 called us to preach the gospel to them. Setting  
sail therefore from Troas, we ran directly to Samothracia, and the next day to Neapolis \* and  
12 'came' from thence to Philippi, which is a city  
of the first part of Macedonia, 'and' a colony : †  
and we continued in this city for some days.  
13 And on the Sabbath-day we went out of the city  
to the side of the river, where, according to 'the  
Jewish custom,' there was an oratory ; ‡ and sitting  
down, we spoke to the women that were assembled  
14 there. And a certain woman, named  
Lydia, a seller of purple, of the city of Thyatira,  
a worshipper of God, heard 'the discourse ;'  
whose heart the Lord opened to attend to the  
15 things which were spoken by Paul. And when  
she was baptized with her family, she entreated us  
saying, " If you have judged me to be faithful to  
the Lord, enter into my house, and continue  
16 'there.' " And she compelled us. Now it came  
to pass, that as we were going to the oratory, we  
were met by a certain girl that had a Pythonic  
spirit, § who brought her owners much gain by  
17 her prophesying : the same following after Paul,  
and us, cried out, " These men are the servants  
of the most high God, who declare unto you the  
18 way of salvation." And this she did for several  
days. But Paul being grieved, turned and said to  
the spirit, " I charge thee in the name of Jesus  
19 Christ, to go out of her." And it went out that  
very hour. But when her owners saw that the  
hope of their gain was gone, laying hold of Paul  
and Silas, they dragged them to the market-place  
20 to the magistrates ; and having brought them to  
the officers, they said, " These men, being Jews,  
disturb our city 'in an unsufferable manner,' and  
21 teach customs, which it is not lawful for us, as we  
22 are Romans, to receive, and observe." And the

\* A port on the Tracian shore, where they landed.

† Of Romans.

‡ Or, place of public prayer.

§ Or, spirit of divination. She was also a slave.

populace rose up together against them; and the officers tearing off their garments, commanded  
23 them to be beaten with rods. And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely.  
24 Who having received such a strict charge, threw them into the inner prison, and secured their feet  
25 fast in the stocks. But at midnight Paul and Silas having prayed, sung an hymn to God: and the  
26 prisoners heard them. And on a sudden there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and the bonds of all 'the pri-  
27 soners' were loosed. And the jailor awaking out of his sleep, and seeing the doors of the prison opened, drew his sword, and was going to kill himself, supposing that the prisoners were fled.  
28 But Paul cried out with a loud voice, saying,  
29 "Do thyself no harm, for we are all here." And he called for lights, and sprung in: and being in  
32 a tremour, fell down before Paul and Silas; and bringing them out, he said, "O sirs, what must I  
31 do that I may be saved?" And they said, "Believe in the Lord Jesus Christ, and thou shalt be  
32 saved, and thine house." And they spake to him, and to all that were in his house, the word of the  
33 Lord. And taking them that very hour of the night, he washed their stripes; and was immedi-  
34 ately baptized, himself and all his. And having brought them into his house, he spread the table before them; and believing in God with all his house, he was transported with joy.  
35 And when it was day, the magistrates sent the  
36 beadles,\* saying, "Dismiss those men." And the keeper of the prison told these things to Paul, "The magistrates have sent that you may be dismissed; now therefore go out and pursue your  
37 journey in peace." But Paul said to them, "They have beaten us, who are Romans, publicly

\* Or, lictors.



‘and’ uncondemned, and have cast us into prison : and do they now thrust us out privately ? By no means : but let them come themselves and conduct  
38 us out.” And the beadles reported these words to the magistrates. And when they had heard that  
39 they were Romans, they were afraid : and they came and comforted them, and conducting them out, requested that they would depart from the city.  
40 And coming out of the prison, they entered into ‘the house of’ Lydia : and when they had seen the brethren, they comforted them, and departed.

XVII. And taking their journey through Amphipolis and Apollonia, they came to Thessalonica, where  
2 there was a synagogue of the Jews. And according to Paul’s custom, he entered in among them, and discoursed to them for three sabbaths, from  
3 the scriptures ; opening ‘them’ and evidently showing, that the Messiah ought to suffer, and to rise from the dead ; and that “This is the Messiah,  
4 even Jesus, whom I declare unto you. And some of them believed, and adhered to Paul and Silas ; and a considerable number of the devout Greeks,  
5 and not a few of the principal women. But the unbelieving Jews, filled with zeal, gathered together some mean and profligate fellows, and making a mob, threw the city into a tumult ; and assailing the house of Jason, endeavoured to bring  
6 them out to the people. But not finding them, they dragged Jason, and some of the brethren to the rulers of the city, crying out, “These men, that have turned the world upside down, are come hither also : and Jason has privately received them.  
7 And all these men act contrary to the decrees of Cæsar, saying, that there is another king, ‘one’  
8 Jesus. And they alarmed the multitude, and the magistrates of the city, when they heard these  
9 things. And having taken security of Jason, and  
10 the rest, they dismissed them. But the brethren immediately sent away Paul and Silas by night to Berea : and when they came ‘thither’ they went

- 11 into the synagogue of the Jews. And these were of a more generous disposition than those of Thessalonica : for they received the word with all readiness of mind, daily examining the scriptures
- 12 whether those things were so. Many of them, therefore, believed : and of the Grecian women of considerable rank, and of the men not a few.
- 13 But as 'soon as' some of the Jews of Thessalonica understood that the word of God was preached by Paul at Berea, they came thither also ; raising 'a storm among' the populace. And then immediately the brethren sent away Paul, as if he were to go by sea. But Silas and Timothy continued there. And they that conducted Paul, brought him as far as Athens ; and having received an order 'from him' to Silas and Timothy, that they should come to him as soon as might be, they went away.
- 16 Now while Paul was waiting for them at Athens, his spirit within him was strongly moved
- 17 when he beheld the city enslaved to idolatry. He therefore discoursed in the synagogue to the Jews, and to the pious persons 'that worshipped with them : ' and every day in the market-place to those
- 18 whom he met with. But some of the Epicurean and Stoic philosophers opposed themselves to him : and some said, "What will this retailer of scraps say ?" And others, "He seems to be a proclaimer of foreign deities : " because he preached to them
- 19 Jesus and the resurrection. And they took him, and conducted 'him' to the Areopagus,\* saying, "May we know what this new doctrine is, which
- 20 is spoken by thee ? For thou bringest some strange things to our ears : we would therefore
- 21 know what these things mean ?" For all the Athenians, and the strangers that sojourn among them, delight to spend their leisure time in nothing else but telling or hearing somewhat new.
- 22 Paul therefore standing up in the middle of the

\* Or, Mars hill, the supreme court of Athens.

Areopagus, said, "Ye men of Athens, I perceive you are exceedingly addicted to the worship of invisible powers. For as I passed along, and beheld the objects of your worship, I found an altar on which there was this inscription, "To the unknown God:" him, therefore, whom ye worship without knowing, him do I declare unto you. The God who made the world, and all things that are therein, being the Lord of heaven and earth, dwelleth not in temples made with hands: neither is he served by human hands, as if he stood in need of any thing; he himself giving to all life, and breath, and all things. And he hath made of one blood the whole nation of men to inhabit all the face of the earth, having marked out the times fore-allotted 'to each,' and the boundaries of their habitations: that they might seek after the Lord, if possibly they might feel after him, and find him; though he be not far from every one of us: for in him we live, and are moved, and do exist; as some of your own poets \* have said,—"For we his offspring are." We therefore being the offspring of God, ought not to imagine the Deity to be like gold, or silver, or stone wrought by the art and contrivance of man. For though God overlooked the times of ignorance, he now chargeth all men everywhere to repent, because he hath appointed a day, in which he will judge the world in righteousness by 'that' man, whom he hath ordained; of which he hath given assurance to all men by raising him from the dead." And when they heard of the resurrection of the dead, some made a jest of it, and others said, "We will hear thee again upon this subject." And thus Paul went out of the midst of them. Nevertheless some men adhered to him, and believed: among whom was Dionysius the Areopagite, and a woman, whose name was Damaris, and others with them.

XVIII. After these things, Paul departed from

\* Aratus and Cleanthes.

- 2 Athens, and came to Corinth; and finding a certain Jew, named Aquila, a native of Pontus, lately come from Italy, with Priscilla his wife (because Claudius Cæsar had commanded all the Jews to  
3 depart from Rome) he went to them. And as he was of the same trade, he continued with them, and wrought 'at it;' for they were tent-makers  
4 by trade. But he disputed in the synagogue every sabbath-day, and persuaded the Jews and the  
5 Greeks. And as soon as Silas and Timothy came from Macedonia, Paul was borne away in 'his' spirit, and testified to the Jews, that Jesus was  
6 the Messiah. But when they set themselves in opposition, and blasphemed, he shook his garment, and said to them, "Let your blood 'be' upon your own head! I 'am' pure 'from it.' From  
7 henceforth I will go to the Gentiles." And going out from thence, he went into the house of one called Justus, a worshipper of God, whose house  
8 was adjoining to the synagogue. But Crispus, the ruler of the synagogue, believed in the Lord with all his house: and many of the Corinthians hearing,  
9 believed, and were baptized. But the Lord said to Paul by a vision in the night, "Fear not,  
10 but speak, and do not keep silence; for I am with thee, and no man shall fall upon thee to injure  
11 thee; for I have much people in this city." And he sat down 'there' a year and six months, teaching the word of God among them.
- 12 But when Gallio was proconsul of Achaia, the Jews made an assault upon Paul with one consent,  
13 and brought him before the tribunal, saying, "This fellow persuadeth men to worship God  
14 contrary to the law." And when Paul would have opened his mouth, Gallio said to the Jews, "If it were an act of injustice, or mischievous  
licentiousness, O ye Jews, it were reasonable I  
15 should bear with you. But if it be a question concerning words, and names, and the law which is among you, see 'to it' yourselves; for I will

16 be no judge of these matters." And he drove  
17 them away from the tribunal. And all the Greeks  
laid hold on Sosthenes the ruler of the synagogue,  
and beat him before the tribunal; but Gallio did  
not concern himself at all about the matter.

18 And Paul still continued there for a consider-  
able time, and 'then' taking leave of the brethren,  
sailed thence for Syria, and with him Priscilla  
and Aquila; having shaved his head at Cenchrea,  
19 for he had a vow. And he arrived at Ephesus,  
and there he left them; but he himself entered in-  
to the synagogue, and reasoned with the Jews.  
20 And though they entreated him to have staid  
longer with them, he did not consent; but took  
21 his leave of them, saying, "It is necessary for me  
by all means to celebrate the approaching feast at  
Jerusalem; but I will turn my course to you  
again, God willing." And he set sail from Ephe-  
22 sus. And landing at Cæsarea, he went up;\* and  
having saluted the church, he went down to An-  
23 tioch. And having spent some time 'there,' he  
departed, going through the country of Galatia  
and Phrygia in a regular manner, confirming all  
the disciples.

24 Now a certain Jew, whose name was Apollos, a  
native of Alexandria, an eloquent man, 'and'  
25 powerful in the scriptures, came to Ephesus. This  
person was instructed in the way of the Lord, and  
being fervent in spirit, he spake and taught the  
things of the Lord with great accuracy, being only  
26 acquainted with the baptism of John. And he  
began to speak boldly in the synagogue. And  
Aquila and Priscilla hearing him, took him to  
their house, and explained to him the way of God  
27 in a more perfect manner. And when he intend-  
ed to go over to Achaia, the brethren † wrote to  
the disciples, exhorting them to receive him. And  
being arrived there, he greatly helped those who  
28 had believed through grace. For he strenuously

\* To Jerusalem to the feast.

† Of Ephesus.

debated with the Jews in public, showing by the scriptures, that Jesus is the Messiah.

XIX. Now it came to pass, that while Apollos was at Corinth,\* came to Ephesus: and finding 'there' 2 some disciples, he said unto them, "Have ye as yet, on your believing, received the Holy Spirit?" And they replied to him, "Nay, we have not so much as heard whether there be any Holy Spirit." 3 And he said to them, "Into what then were you baptized?" And they said, "Into John's bap- 4 tism." And Paul said, "John indeed administered the baptism of repentance, telling the people, that they should believe in him that was to come 5 after him, that is, in Jesus Christ." And hearing 'this,' they were baptized into the name of the 6 Lord Jesus. And Paul laying 'his' hands on them, the Holy Spirit came upon them; and they 7 spake with tongues, and prophesied. And they 8 were in all about twelve men. And he went into the synagogue, and discoursed with boldness, disputing for the space of three months, and evincing the things which related to the kingdom of God. 9 But as some were hardened, and would not believe, speaking reproachfully of the way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one 10 Tyrannus. And this was done for the space of two years, so that all the inhabitants of Asia, both Jews and Greeks, heard the word of the Lord Jesus. 11 And God wrought extraordinary miracles by the 12 hands of Paul; so that handkerchiefs or aprons were carried from his body to those that were sick, and the diseases removed from them; and 13 the evil spirits came out of them. And some of the vagabond Jews, 'who were' exorcists, † undertook to name the name of the Lord Jesus over those who had evil spirits, saying, "We adjure 14 you by Jesus, whom Paul preacheth." And there

\* Of Lesser Phrygia.

† Pretenders to a power of expelling demons.

were seven sons of 'one' Sceva, a Jewish chief  
15 priest, who did this. But the evil spirit answering,  
said, "Jesus I know, and Paul I know, but  
16 who are ye?" And the man in whom the evil spirit  
was, sprung upon them, and getting master of  
them, prevailed against them, so that they fled out  
17 of the house naked and wounded. And this was  
known to all the Jews, and Greeks also, dwelling  
at Ephesus; and fear fell upon them all, and the  
18 name of the Lord Jesus was magnified. And  
many of them, who believed, came and confessed,  
19 and made a declaration of their deeds. And a  
considerable number of those who had practised  
curious arts, bringing their books together, burnt  
them before all: and they computed the value of  
them, and found it fifty thousand 'pieces' of sil-  
20 ver: \* so powerfully did the word of the Lord  
grow, and prevail.

21 Now when these things were fulfilled, Paul pur-  
posed in spirit, that passing through Macedonia  
and Achaia, he would go to Jerusalem, saying,  
"After I have been there, it is necessary for me  
22 also to see Rome." And sending two of those that  
ministered to him, 'namely,' Timothy and Eras-  
tus, into Macedonia, he himself staid some time  
23 in Asia. And there happened about that time no  
24 small tumult concerning that way. For a man,  
whose name was Demetrius, a working silver-  
smith, 'by' making silver shrines of Diana, pro-  
25 cured no small gain to the artificers: whom he  
gathered together, with the workmen employed  
about the business, and said, "Men, you know  
that our maintenance arises from this manufac-  
26 ture; and you see and hear that this Paul hath  
persuaded great numbers of people, not only of  
Ephesus, but almost of all Asia, and hath turned  
them aside, saying, that they are not deities which  
27 are made with hands; so that there is danger not  
only that this occupation of ours should be depre-

\* Or, drachms, according to Dr. Prideaux, £1875 sterling.

ciated, but also that the temple of the great goddess Diana should be despised, and her grandeur destroyed; whom all Asia, and the world worship-  
28 peth." And hearing 'this,' they were filled with rage; and cried out, saying, "Great is Diana of  
29 the Ephesians." And the whole city was filled with confusion, and they rushed with one accord into the theatre, dragging thither Gaius and Aristarchus, men of Macedonia, 'who were' Paul's  
30 fellow travellers. And when Paul would have gone in to the people, the disciples would not permit him. And some too, the principal officers of  
31 Asia, as they had a friendship for him, sent to him, and desired that he would not venture himself into the theatre. Some therefore were crying  
32 one thing, and some another: for the assembly was confused, and the greater part did not know for what they were come together. And they  
33 thrust forward Alexander from amongst the multitude, the Jews urging him on. And Alexander beckoning with his hand, would have made a defence to the people. But when they knew that he  
34 was a Jew, one voice arose from them all, crying out for about the space of two hours, "Great is  
35 Diana of the Ephesians." But the chancellor\* having pacified the people, said, "Ye men of Ephesus, what man is there that doth not know that the city of the Ephesians is devoted to the great goddess Diana, and to the image that fell  
36 down from Jupiter? Since then these things are incontestable, it is necessary for you to be quiet,  
37 and to do nothing in a precipitate manner; for you have brought these men, who are neither robbers of temples nor blasphemers of your goddess.  
38 If therefore Demetrius, and the artificers that are with him, have a charge against any one, courts are held, and there are the proconsuls; let them  
39 implead one another. But if you are enquiring any thing concerning other matters, it shall be

\* Or, town clerk: Gr. scribe or secretary.



40 determined in a legal assembly. And indeed we are in danger of being called in question for the insurrection which hath happened this day, as there is no cause by which we can account for this  
41 concourse." And when he had said these things, he dismissed the assembly.

XX. Now after the tumult was ceased, Paul calling the disciples to him, and embracing them, departed to go into Macedonia. And going through those parts, and having exhorted them with much  
2 discourse, he came into Greece. And when he had continued 'there' three months, as an ambush was laid for him by the Jews when he was about to embark for Syria, he thought it advisable  
3 to return by Macedonia. And Sopater the Berean accompanied him as far as Asia;\* and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timothy: and of the Asia-  
4 tics, Tychicus and Trophimus. These going before, staid for us at Troas. And we set sail from Philippi, after the days of unleavened bread, and came to them at Troas in five days, where we  
5 continued seven days. And on the first day of the week, when the disciples met together to break bread, Paul being about to depart on the morrow, preached to them, and continued his discourse un-  
6 til midnight. And there were many lamps in the upper room in which they were assembled, and a certain young man, whose name was Eutychus,  
7 sitting in an open window, fell into a profound sleep: and as Paul continued his discourse a long time, he was so overpowered with sleep, that he fell down from the third story, and was taken up  
8 dead. And Paul went down, and fell upon him, and taking him in his arms, said, "Do not make  
9 any disturbance, for his life is in him." And going up again, and having broken bread, and eaten, he conversed a considerable time, 'even'  
10 till break of day, and so departed. And they  
11  
12

\* Asia Proper.

brought the youth alive, and were not a little  
13 comforted. But we went before into the ship,  
and sailed to Assos, where we were to take up  
Paul: for so he had appointed, choosing himself to  
14 go afoot. And as soon as he joined us at Assos,  
we took him up, and came to Mitylene. And  
15 sailing from thence, we came the next 'day'  
over against Chios; and the 'day' following, we  
touched at Samos, and having staid at Trogyllium,  
16 we came the day after to Miletus. For Paul had  
determined to sail by Ephesus, that he might not  
spend any time in Asia; for he earnestly endeavoured,  
if it were possible for him, to be at Jerusalem  
on the day of Pentecost.

17 But sending to Ephesus from Miletus, he called  
18 thither the elders of the church. And when they  
were come to him, he said to them, "You know  
how I have been conversant among you all the  
time, from the first day in which I entered into  
19 Asia, serving the Lord with all humility, and  
with many tears, and trials, which befell me by  
20 the ambushes of the Jews: 'and' how I have suppressed  
nothing that was advantageous, not 'neglecting'  
21 to preach to you, and to teach you publicly,  
and from house to house, testifying both to  
the Jews and Greeks, repentance towards God,  
22 and faith in our Lord Jesus Christ. And now,  
behold, I am going bound in the Spirit to Jerusalem,  
not knowing the things that shall befall me  
23 in it: excepting that the Holy Spirit testifieth in  
every city, saying that bonds and afflictions await  
24 me. But I make no account of any of these  
things, nor do I esteem my life precious to myself,  
so that I may 'but' joyfully finish my course, and  
the ministry which I have received of the Lord  
Jesus, 'even' to testify the gospel of the free grace  
25 of God. And now, behold, I know that ye all,  
among whom I have conversed, preaching the  
kingdom of God, shall not see my face any more.  
26 Wherefore I testify to you this day, that I am

27 clear from the blood of all men. For I have not declined to declare to you all the counsel of God.  
28 Therefore take heed to yourselves, and to the whole flock, over which the Holy Spirit hath constituted you bishops,\* to feed the church of God,  
29 which he hath redeemed with his own blood. For I know this, that after my departure grievous wolves will enter in among you, having no mercy  
30 on the flock. Yea, from among your own selves men shall arise, speaking perverse things, to draw  
31 away disciples after them. Watch, therefore, remembering that for the space of three years I ceased not to warn every one by night and by  
32 day with tears. And now, brethren, I recommend you to God, and to the word of his grace, 'even' to him that is able to edify you, and to give you an  
33 inheritance among all that are sanctified. I have coveted no man's silver, or gold, or raiment.  
34 Yea, you yourselves know, that these hands have ministered to my necessities, and to those that  
35 were with me. I have showed you all things, how that thus labouring you ought to assist the infirm, and to remember the words of the Lord Jesus, that he himself said, "It is much happier  
36 to give than to receive." And having said these things, he kneeled down and prayed with them  
37 all. And there was great lamentation among all 'present:' and falling upon Paul's neck, they kissed him;  
38 especially grieving for that word which he spake, that they should see his face no more. And they conducted him to the ship.

XXI. AND as soon as we had withdrawn from them, and had set sail, we came with a direct course to Coos, and the next day to Rhodes, and from  
2 thence to Patara. And finding a ship passing over to Phoenicia, we went aboard, and set sail.  
3 And coming within sight of Cyprus, and leaving it on the left hand, we sailed to Syria, and landed at Tyre: for there the ship was to unload its

\* Or, inspectors, or overseers.

- 4 freight. And we continued there seven days, finding disciples, who told Paul by the Spirit, not  
5 to go up to Jerusalem. But when we had finished these 'seven' days, we departed, and went our way: and they all attended us out of the city, with 'their' wives and children; and, kneeling  
6 down on the sea shore, we prayed. And having embraced each other, we went on board the ship; and they returned back to their own houses.  
7 And finishing our course, we came from Tyre to Ptolemais, and embracing the brethren, we continued with them one day. And on the morrow, Paul and his company departed, and came to Cæsarea; and entering into the house of Philip the evangelist, who was 'one' of the seven,\* we  
9 lodged with him. Now he had four virgin  
10 daughters, who were prophetesses. And as we continued 'there' many days, a certain prophet, whose name was Agabus, came down from Judea:  
11 and coming to us, he took up Paul's girdle, and binding his own hands and feet, he said, "Thus saith the Holy Spirit, so shall the Jews at Jerusalem bind the man whose girdle this is, and shall  
12 deliver him into the hands of the Gentiles." And when we heard these things, both we and the inhabitants of that place entreated him, that he  
13 would not go up to Jerusalem. But Paul answered, "What mean ye, 'thus' weeping and breaking my heart? for I am ready not only to be bound, but also to die at Jerusalem for the  
14 name of the Lord Jesus." And when he would not be persuaded, we ceased, saying, "Let the will of the Lord be done."  
15 And after these days, making up our baggage,  
16 we went up to Jerusalem. And 'some' of the disciples also from Cæsarea went along with us, and brought 'us' to one Mnason a Cyprian, an old disciple, with whom we should lodge.  
17 And when we were arrived at Jerusalem, the

\* Deacons, mentioned in chap. vi. 5.

18 brethren received us with pleasure. And the next  
day Paul entered in with us to James; and all the  
19 elders were present. And having embraced them,  
he gave them a particular account of those things  
which God had done among the Gentiles by his  
20 ministry. And when they heard 'it' they glorified  
the Lord, and said to him, "Brother, thou  
seest how many myriads of believing Jews there  
21 are; and they are all zealous for the law. Now  
they have been informed of thee, that thou  
teachest all the Jews which are among the Gentile  
nations, to apostatize from Moses, saying, that  
they ought not to circumcise their children, nor to  
22 walk according to the customs. What is it then?  
The multitude must by all means come together,  
23 for they will hear that thou art come. Therefore  
do this that we say to thee: there are with us four  
24 men, who have a vow upon them; take them, and  
purify thyself with them, and be at charges with  
them, that they may shave their heads: and all  
will know, that there is nothing in those things  
which they have heard of thee; but that thou thy-  
25 self walkest regularly, keeping the law. And as  
for the believing Gentiles we have written, deter-  
mining that they should observe none of these  
things, except it be to keep themselves from what  
is offered to idols, and from blood, and from that  
26 which is strangled, and from fornication." Then  
Paul took the men, and the next day being purified  
with them, entered into the temple, declaring  
the accomplishment of the days of purification,  
till an offering should be offered for every one of  
27 them.\* But as the seven days were about to be  
accomplished, the Jews that were from Asia, † seeing  
him in the temple, threw all the populace into  
28 confusion, and laid hands upon him, crying out,  
"Ye men of Israel, help! this is the man, that  
every where teacheth all men contrary to the  
people, and the law, and to this place; and hath

\* See Numb. vi. 13, &amp;c.

† Come to celebrate the feast of Pentecost.

even brought Greeks into the temple, and polluted  
29 this holy place.” (For they had before seen Trophimus the Ephesian in the city with him, whom they imagined that Paul had brought into the  
30 temple.) And the whole city was moved, and there was a concourse of the people; and laying hold of Paul, they dragged him out of the temple:  
31 and immediately the gates were shut. And when they went about to kill him, word was brought to the tribune of the cohort, that all Jerusalem was  
32 in confusion: who immediately took soldiers and centurions and ran in among them. And when they saw the tribune and the soldiers, they ceased  
33 from beating Paul. Then the tribune drew near, and took him, and commanded him to be bound with two chains: and enquired who he was, and  
34 what he had done. And some among the multitude cried out one thing, and some another. And as he could not know the certainty by reason of the tumult, he commanded him to be carried into  
35 the castle. But when he was upon the stairs, it came to pass that he was borne by the soldiers be-  
36 cause of the violence of the crowd. For the multitude of the people followed, crying out, “Away with him!”

37 But as Paul was going to be brought into the castle, he said to the tribune, “May I be allowed  
38 to speak to thee?” And \* he said, “Canst thou speak Greek? art thou not that Egyptian, who didst before these days stir up a sedition, and lead out into the wilderness four thousand murderers?”  
39 But Paul said, “I am indeed a Jew of Tarsus in Cilicia, a citizen of no inconsiderable city; and I entreat thee, permit me to speak to the people.”  
40 And on his giving him permission, Paul standing on the stairs, beckoned with his hand to the people; and when there was a great silence, he addressed them in the Hebrew dialect, saying,  
XXII. “Men, brethren, and fathers, hear my apo-

\* Hearing him speak in the Greek language.

2 logy, 'which' I make now to you." And when  
they heard that he addressed them in the Hebrew  
3 dialect, they the rather kept silence; and he said,  
"I am indeed a Jew, born at Tarsus in Cilicia,  
'and' accurately instructed in the law of our fa-  
thers; being zealous for God, as you all are at this  
4 day: who persecuted this way to the death; bind-  
ing both men and women, and delivering them  
5 into prisons: as also the high priest is my witness  
and all the court of the elders; from whom also  
having received letters to the brethren, I went to  
Damascus to bring those that were there bound to  
6 Jerusalem, that they might be punished. And it  
came to pass, that as I was on my journey, and was  
come nigh to Damascus about noon, on a sudden a  
7 great light shone about me from heaven; and I  
fell to the ground, and heard a voice saying to  
me, "Saul, Saul, why dost thou persecute me?"  
8 But I answered, "Who art thou, Lord?" And  
he said unto me, "I am Jesus the Nazarene,  
9 whom thou persecutest." And they that were  
with me saw the light indeed, and were terrified;  
but they did not hear \* the voice of him that spake  
10 to me. And I said, "Lord, what shall I do?"  
And the Lord said unto me, "Arise, and go to  
Damascus, and there it shall be told thee of all  
11 things which are appointed for thee to do." And  
as I could not see by reason of the glory of that  
light; being led by the hand of those that were  
12 with me, I came to Damascus. And one Ananias,  
a pious man according to the law, who had an ho-  
nourable character among the Jews that dwelt 'at  
Damascus,' coming to me, and standing by me,  
13 said to me, "Brother Saul, look up." And in  
14 that very hour I looked up upon him. And he  
said, "The God of our fathers hath fore-ordained  
thee to know his will, and to see that righteous  
15 person, and to hear a voice from his mouth; be-

\* i. e. Distinctly. See Acts, ix. 8, &c.

cause thou shalt be his witness to all men of those  
16 things which thou hast seen and heard. And now  
why dost thou delay? Arise and be baptized and  
wash away thy sins, invoking the name of the  
17 Lord." And it came to pass, that when I was  
returned to Jerusalem, and was praying in the  
18 temple, I was in a trance; and I saw him saying  
unto me, "Make haste, and depart quickly from  
Jerusalem, for they will not receive thy testimony  
19 concerning me." And I said, "Lord, they know  
I was imprisoning, and scourging in the syna-  
20 gogues them that believed in thee; and when the  
blood of Stephen thy martyr was shed, I also was  
standing by, and consenting to his slaughter, and  
21 kept the garments of those that slew him." And  
he said to me, "Go thy way, for I will send thee  
far off to the Gentiles——"

22 And they heard him to this word, and then lift-  
ed up their voice, saying, "Away with this fel-  
low from the earth, for it is not fit that he should  
23 live." And as they were crying out, and were  
rending their garments, and casting dust into the  
24 air, the tribune commanded that he should be  
brought into the castle, and ordered that he should  
be put to the question \* by scourging, that he  
might know for what cause they raised such an  
25 outcry against him. And as they were binding  
him with thongs, Paul said to the centurion who  
stood by, "Is it lawful for you to scourge a man  
26 who is a Roman, and uncondemned?" And the  
centurion hearing 'this,' went and told the tri-  
bune, saying, "Consider what you are about to  
27 do, for this man is a Roman." And the tribune  
came, and said to him, "Tell me, art thou a Ro-  
28 man?" And he said, "Yes." And the tribune  
answered, "I obtained this freedom with a consi-  
derable sum of money." And Paul replied, "But  
29 I was free born." They, therefore, who were  
about to have put him to the question, imme-

\* Or, examined by, &c.



diately departed from him: and the tribune was afraid, when he knew that he was a Roman, and because he had bound him.

30 And on the morrow desiring to know certainly of what he was accused by the Jews, he loosed him from his bonds, and commanded the chief priests, and all their Sanhedrim to come together; and bringing Paul down, he set him before them.

XXIII. And Paul looking attentively on the Sanhedrim, said, "Men 'and' brethren, I have even to this day conversed before God in all good conscience——" And Ananias the high priest commanded those that stood by him to smite him on the mouth. Then Paul said to him, "God is about to smite thee, O thou whited wall! For sittest thou to judge me according to the law, and yet in violation of the law commandest me to be smitten?" But they that stood by said, "Dost thou revile the high priest of God?" And Paul said, "Brethren, I was not aware that it was the high priest: for it is written, "Thou shalt not speak evil of the ruler of thy people." \* Then Paul perceiving that the one part were Sadducees, and the other Pharisees, cried out in the Sanhedrim, "Men 'and' brethren, I am a Pharisee, the son of a Pharisee; for the hope and resurrection of the dead I am brought into judgment." And on his speaking this, there was a contention between the Pharisees and the Sadducees; and the multitude was divided. For the Sadducees say, that there is no resurrection, [neither angel] nor spirit; but the Pharisees confess both. And there was a great clamour; and the Scribes 'who were' on the side of the Pharisees, arose and contended, saying, "We find no evil in this man; but if a spirit, or an angel hath spoken to him, let us not fight against God." And as a great disturbance arose, the tribune fearing lest Paul should be torn in pieces by them, commanded the

\* Exod. xxii. 28.

soldiers to go down, and take him by force from the midst of them, and to bring him into the castle.

- 11 And in the following night, the Lord standing by him, said, "Be of good courage, Paul: for as thou hast testified the things concerning me at Jerusalem, so thou must also bear testimony at  
12 Rome." And when it was day, some of the Jews, entering into a conspiracy, bound themselves with a curse, saying, that they would neither eat nor  
13 drink till they had killed Paul. And they were more than forty, who had made this agreement.  
14 And they came to the chief priests and elders, and said, "We have bound ourselves by a solemn anathema,\* not to taste any thing till we  
15 have slain Paul: now therefore do you with the Sanhedrim signify to the tribune, that he bring him down to you to-morrow, as if you would more accurately discuss what relates to him; and we are ready to kill him before he can come near you.  
16 But Paul's sister's son hearing of the ambush, came, and entering into the castle, told Paul.  
17 And Paul calling one of the centurions to him, said, "Conduct this young man to the tribune,  
18 for he hath something to tell him." He therefore took, and led him to the tribune, and said, "Paul the prisoner calling me to him, desired that I  
19 would bring unto thee this young man, who hath something to tell thee." And the tribune taking him by the hand, and leading him into a retired place, enquired 'of him,' "What is it that thou  
20 hast to tell me?" And he said, "The Jews have agreed together to ask thee, that thou wouldst bring down Paul to-morrow to the Sanhedrim, as if they would enquire something more accurately  
21 concerning him. But do not be prevailed upon by them; for there are more than forty of them lie in an ambush for him, who have obliged themselves by a curse neither to eat nor drink till they have killed him; and they are now ready, waiting

\* Or, great curse.

22 an order from thee." The tribune therefore dismissed the young man with a charge, "Be sure  
'thou' tell no man that thou hast discovered  
23 these things to me." And he called to him two of the centurions, and said, "Prepare two hundred soldiers to go to Cæsarea; and seventy horsemen, and two hundred spearmen, by the third hour of  
24 the night;\* and provide beasts to set Paul upon, and conduct him in safety to Felix the governor."†  
25 And he wrote an epistle, the contents of which are in this copy.  
26 "Claudius Lysias to his excellency Felix the governor, 'sendeth' greeting.  
27 "This man was seized by the Jews, and had like to have been slain by them, when I came with a party of soldiers, and rescued him: 'and'  
28 I have learnt 'since' that he is a Roman. And desiring to know the crime of which they accused  
29 him, I brought him before the Sanhedrim: whom I found to be accused concerning questions of  
30 their law, but to have nothing charged upon him worthy of death, or of bonds. But when it was signified to me that an ambush would be laid for the man by the Jews, I immediately 'sent' him to thee, commanding his accusers also to declare before thee what they have against him. Farewell."  
31 The soldiers, therefore, as it was commanded them, taking up Paul, brought him by night to  
32 Antipatris. And the next day they returned to the castle, leaving the horsemen to go with him:  
33 who entering into Cæsarea, and delivering the epistle to the governor, presented Paul also before  
34 him. And when the governor had read 'the letter,' he asked of what province he was; and being  
35 informed that he was of Cilicia, "I will hear thee, said he, when thine accusers are also come." And he commanded him to be kept in Herod's Prætorium.‡

XXIV. And after five days the high priest Ananias

\* Nine o'clock in the evening.

† Of the province.

‡ This was a palace and court built by Herod the Great.

came down, with the elders, and a certain orator  
' named ' Tertullus : and they made their appear-  
2 ance before the governor against Paul. And he  
being called, Tertullus began to accuse him, say-  
ing, " As we enjoy great peace by your means,  
and ' as ' illustrious deeds are happily done to this  
3 nation by your prudent administration ; we accept  
it always, and in all places, most noble Felix,  
4 with all thankfulness. Nevertheless that I may  
not trouble you farther, I beseech you to hear us  
5 in a few words, with your ' usual ' candour : for  
we have found this man a pestilent fellow and a  
mover of sedition among all the Jews throughout  
the world, and a ringleader of the sect of the Na-  
6 zarenes : who hath attempted also to profane the  
temple, and whom we apprehended, and would  
7 have judged according to our law ; but Lysias the  
tribune coming upon us with a great force, took  
8 ' him ' away out of our hands, commanding his  
accusers to come to you ; by which means, you  
may yourself on examination take cognizance of  
9 all these things, of which we accuse him." And  
the Jews also gave their assent, saying, that these  
things were so.

10 Then Paul, after the governor had made a sig-  
nal to him to speak, answered, " Knowing that  
thou, O Felix, hast been for several years a judge  
to this nation, I answer for myself with the more  
11 cheerfulness : since thou mayest know, that it is  
no more than twelve days since I went up to wor-  
12 ship at Jerusalem ; and they neither found me dis-  
puting with any man in the temple, nor making  
any insurrection among the people, either in the  
13 synagogues, or in the city : nor can they produce  
any proof of the things, concerning which they  
14 now accuse me. But this I confess unto thee, that  
after the way, which they call heresy, so worship  
I the God of our fathers ; believing all things  
which are written in the law and in the prophets ;  
15 having hope towards God ' of that,' which they

themselves also expect, that there shall be a resurrection of the dead, both of the just and of the unjust. And upon this account, I exercise myself to have always an inoffensive conscience towards God, and towards men. Now after several years, I came to bring alms to my nation, and offerings : upon which some Asiatic Jews found me purified in the temple, neither with multitude, nor with tumult : who ought to have been present before thee, and to accuse ' me ' if they had any thing against me : or let these themselves say, if when I stood before the Sanhedrim, they found any crime in me ; unless it be with relation to this one word, which I cried out when I stood among them, " That for the resurrection of the dead I am judged by you this day."

And when Felix heard these things, he put them off, saying, " After I have been more accurately informed concerning ' this ' way, when Lysias the tribune cometh down, I will take cognizance of the affair between you." And he commanded the centurion to keep Paul, and let him have liberty, and to hinder none of his friends from assisting ' him,' or coming to him.

And after some days Felix coming with Drusilla his wife, who was a Jewess, sent for Paul, and heard him concerning faith in Christ. And as he reasoned concerning righteousness, and temperance, and judgment to come, Felix trembling, answered, " Go thy way for this time, and I will take some future opportunity to call for thee." And he hoped also that money would be given him by Paul, that he might set him at liberty ; and therefore he sent the more frequently for him, and discoursed with him. Now after two years were ended, Felix was succeeded by Portius Festus ; and Felix, willing to ingratiate himself with the Jews, left Paul a prisoner.

XXV. When Festus therefore was come into the province, after three days he went up from Cæ-

- 2 sarea to Jerusalem, and the high priest, and the chief among the Jews appeared before him against  
3 Paul, and entreated him, begging favour against him, that he would send for him to Jerusalem;  
4 laying an ambush to kill him by the way. But Festus answered, that Paul should be kept at Cæsarea, and that he himself would shortly set  
5 out 'for that place:' "therefore," said he, "let those of you, who are able, go down with 'me,' and if there be any thing 'criminal' in this man,  
6 let them accuse him." And having continued among them more than ten days, he went down to Cæsarea, and the next day sitting down on the  
7 tribunal, he commanded Paul to be brought. And when he appeared, the Jews, who came down from Jerusalem, stood round about, bringing many heavy accusations against Paul, which they  
8 were not able to prove; while he answered for himself, "Neither against the laws of the Jews, nor against the temple, nor against Cæsar, have I  
9 committed any offence at all." But Festus willing to ingratiate himself with the Jews, answered Paul, and said, "Wilt thou go up to Jerusalem, and there be judged before me concerning these  
10 things?" But Paul said, "I am standing at Cæsar's tribunal, where I ought to be judged: I have done no wrong to the Jews, as thou knowest  
11 perfectly well. For if indeed I have done wrong, or have committed any thing worthy of death, I refuse not to die; but if there is nothing 'in those things' of which these accuse me, no man can give me up to 'gratify' them! I appeal unto Cæsar."  
12 Then Festus having spoken with the council, answered, "Hast thou appealed unto Cæsar? Unto Cæsar thou shalt go."  
13 And when some days were passed, king Agrippa and Berenice came to Cæsarea to pay their respects to Festus. And as they continued there  
14 many days, Festus laid before the king the case of  
15 Paul, saying, "There is a certain man left in

- bonds by Felix : concerning whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed ' me,' desiring judgment against him. To whom I answered, that it is not the custom of the Romans to give up any man to destruction, till he that is accused, have the accusers face to face, and be allowed an opportunity of making his defence as to the crime laid to his charge.
- 16 When therefore they were come hither, I without any delay sat down upon the tribunal next day, and commanded the man to be brought forth.
- 17 Against whom, when the accusers stood up, they brought no charge of such things as I supposed ;
- 18 but had certain questions against him relating to their own religion, and about one Jesus, that was
- 19 dead, whom Paul affirmed to be alive. But as I was dubious of the question relating to him, I said, that if he were willing he should go to Jerusalem, and there be judged of these things. But Paul appealing to be kept to the hearing of ' our' august ' emperor,' I commanded him to be kept
- 20 till I could send him to Cæsar." Then Agrippa said unto Festus, " I also would willingly hear the man myself." And he said, " To-morrow thou shalt hear him."
- 21 The next day therefore, Agrippa and Berenice coming with great pomp, and entering into the place of audience, with the tribunes and principal men of the city ; at the command of Festus, Paul
- 22 was brought forth. And Festus said, " O King Agrippa, and all ye, who are present with us, ye see this man concerning whom all the multitude of the Jews have pleaded with me, both at Jerusalem, and here, crying out, that he ought not to
- 23 live any longer. But I could not apprehend him to have done any thing worthy of death ; yet as he himself hath appealed to ' our' august ' emperor,'
- 24 I have determined to send him. Concerning whom I have nothing certain to write to his majesty : wherefore I have brought him out before

you 'all,' and especially before thee, O king Agrippa, that after examination taken, I may have  
27 something to write: for it seems to me absurd to send a prisoner, and not to signify also the crimes 'alleged' against him."

XXVI. THEN Agrippa said unto Paul, "It is permitted unto thee to speak for thyself." Then Paul, stretching forth his hand, made his defence.

2 "I esteem myself happy, O King Agrippa, that I am this day to make my defence before thee, concerning all those things of which I am accused  
3 by the Jews; especially as thou art acquainted with all the customs and the questions among the Jews; wherefore I entreat thee that thou wilt hear  
4 me with patience. The manner of my life from my youth, which from the beginning was spent among my own nation at Jerusalem, is known to all the  
5 Jews, who knew me from the first (if they would testify) that according to the strictest sect of our  
6 religion I lived a Pharisee. And now I stand in judgment for the hope of that promise which was  
7 made by God unto 'our' fathers: to which 'promise' our twelve tribes hope to attain, worshipping continually night and day: concerning which hope, O King Agrippa, I am accused by the Jews.  
8 Why should it be judged an incredible thing by  
9 you, that God should raise the dead? I indeed thought with myself, that I ought to do many things contrary to the name of Jesus the Naza-  
10 rene. Which accordingly I did in Jerusalem; and I shut up many of the saints in prison, having received authority from the chief priest. And when 'some of them' were killed, I gave my  
11 vote against 'them:' and frequently punishing them in all the synagogues, I compelled them to blaspheme: and being exceedingly mad against them, I persecuted 'them' even to foreign cities.  
12 With this view, as I was going to Damascus, with authority and commission from the chief priests,  
13 at mid-day, 'while I was' in the way, O King



Agrippa, I saw a light from heaven, exceeding the splendour of the sun, shining about me, and those who travelled with me. And when we were all fallen down to the earth, I heard a voice speaking to me, and saying in the Hebrew language, "Saul, Saul, why dost thou persecute me? 'it is' hard for thee to kick against the goads." And I said, "Who art thou, Lord?" And he said, "I am Jesus, whom thou persecutest. But arise, and stand upon thy feet, for to this purpose I have appeared unto thee, to ordain thee a minister, and a witness both of the things which thou hast seen, and of those in which I will appear unto thee: delivering thee from the people, and 'from' the Gentiles, to whom I now send thee, to open their eyes, that they turn from darkness to light, and 'from' the power of Satan unto God; that they may receive forgiveness of sins, and an inheritance among them that are sanctified, through faith, which is in me." From that time, O king Agrippa, I was not disobedient to the heavenly vision: but declared first to them at Damascus, and at Jerusalem, and through all the country of Judea, and 'then' to the Gentiles, that they should repent, and return to God, performing deeds worthy of repentance. On account of these things, the Jews seizing me in the temple, attempted to have killed 'me' with their own hands. Having therefore obtained help from God, I continue until this day, testifying both to small and great, saying nothing but what the prophets and Moses have declared should be; that the Messiah \* having suffered, and being the first who rose from the dead, should discover light to the people, and to the Gentiles——"

And as he was thus making his defence, Festus said with a loud voice, "Paul, thou art distracted; much study driveth thee to madness." But he replied, "I am not mad, most noble Festus, but

\* Or, Christ.

D d

26 utter the words of truth and soberness. For the king knoweth of these to whom also I speak with freedom: for I am persuaded none of these things are hidden from him, since this is not 'an affair' 27 transacted in a corner. O king Agrippa, believest thou the prophets? I know that thou believest." Then Agrippa said unto Paul, "Thou almost persuadest me to become a Christian." 29 And Paul said, "I would to God, that not only thou, but also all that hear me this day, were both almost and altogether such as I am, except 30 these bonds." And as he said this, the king arose, and the governor, and Berenice, and those 31 who sat with them. And when they had retired, they spake one with another, saying, "This man hath done nothing worthy of death, or of bonds." 32 And Agrippa said to Festus, "This man might have been set at liberty, if he had not appealed unto Cæsar."

XXVII. And as it was determined that we \* should sail into Italy, they delivered Paul, and some other prisoners, to a centurion of the Augustan 2 cohort, whose name was Julius. And going on board a ship of Adramyttis,† we weighed anchor, intending to sail by the coasts of Asia;‡ Aristarchus, a Macedonian of Thessalonica, being with 3 us. And the next 'day' we reached Sidon: and Julius treating Paul with great humanity, permitted 'him' to go to his friends, and to enjoy the 4 benefit of their care. And weighing anchor from thence, we sailed under Cyprus, because the winds 5 were contrary. And sailing through the sea over-against Cilicia and Pamphylia, we came to Myra, 6 'a city' of Lycia. And there the centurion finding a ship of Alexandria bound for Italy, put us 7 on board it. And when we had sailed slowly for several days, and were hardly got over-against Cnidus, the wind not permitting us, we sailed

\* St. Luke now speaks in his own person.

† A city of Mysia, not far from Pergamos.

‡ The Lesser.

8 under Crete, over against Salmone : \* and passing it with difficulty, we came to a certain place called The Fair Havens, in the neighbourhood of which  
9 was the city of Lasea. And as much time was spent, and sailing was now hazardous because the  
10 fast† was already over, Paul exhorted them, saying unto them, “Sirs, I perceive this voyage will be attended with injury, and great damage, not only to the lading and the ship, but also to our  
11 lives.” But the centurion paid greater regard to the pilot, and the master of the vessel, than to those things which were spoken by Paul. And as the haven was not commodious to winter in, the greater part advised to set sail from thence, if they might possibly reach to Phænice to winter ‘there; which is’ a haven of Crete, looking to  
13 the south-west and north-west. And as the south wind blew gently, supposing they were secure of ‘their’ purpose, they weighed anchor, and sailed  
14 on close to Crete. But not long after, there arose against her a tempestuous wind, which is called  
15 Euroclydon.‡ And as the ship was violently hurried away, and was not able to bear up against the  
16 wind, we gave ‘her’ up, and were driven. And running under a certain island called Clauda, we  
17 were hardly able to get masters of the boat: which when they had hoisted up, they used helps, undergirding the ship; and fearing lest they should fall upon the quicksands, they struck sail, and so  
18 were driven. And as we were exceedingly tossed by the storm, the next ‘day’ they lightened the  
19 ship: and the third ‘day’ we cast out with our  
20 own hands the tackling of the ship. Now as neither sun nor stars appeared for several days, and no small tempest pressed upon ‘us,’ all remainder of hope that we might be delivered, was  
21 taken away. And when there was great want

\* A promontory on the eastern coast of that island.

† Of expiation, kept on the 25th of our September; at which time sailing in the Mediterranean is unsafe, on account of the Michaelmas flows.

‡ Or, in modern phrase, a Levanter. See Shaw's Trav. p. 358—361.

D d 2

of food, then Paul standing in the midst of them, said, "Sirs, you ought to have hearkened to me, and not to have loosed from Crete, and 'so' have  
22 gained this injury and loss. Nevertheless even now I exhort you to be of good courage; for there shall be no loss of any life among you; but only  
23 of the ship. For there appeared to me this night an angel of the God whose I am, and whom I  
24 worship, saying, "Fear not, Paul: thou must be presented before Cæsar; and behold, God hath given thee all of them that sail with thee."  
25 Wherefore take courage, Sirs, for I trust in God, that it shall be so according to the manner in  
26 which it hath been spoken to me. But we must  
27 be cast upon a certain island." And when the fourteenth night was come, as we were tossed up and down in the Adriatic sea, the mariners suspected about midnight, that they drew near to  
28 some land: and sounding, they found 'it' twenty fathoms: and having gone a little way from thence, and sounding again, they found 'it' fif-  
29 teen fathoms. And fearing lest they should fall upon some rocky shore, they cast four anchors out of the stern, and wished that the day would break.  
30 But when the mariners endeavoured to flee out of ship, and had let down the boat into the sea, under pretence that they were about to carry out  
31 anchors from the ship-head, Paul said to the centurion, and the soldiers, "Unless these \* continue  
32 in the ship, ye cannot be saved." Then the soldiers cut off the cords of the boat, and let it  
33 fall off. And while the day was coming on, Paul exhorted them all to take 'some' food, saying, "To-day you are looking for the fourteenth day,† and continue fasting, having taken nothing.‡  
34 Therefore I exhort you to take 'some' food, since this is 'proper' for your safety: for not a hair

\* Without whose help we cannot manage her.

† Since you have been in this distress.

‡ Of a regular meal — Pope's *Odys.* xii. 352. Note.

35 shall fall from the head of any of you. And when  
he had spoken thus, and had took bread, he gave  
thanks to God before them all, and having broken  
36 'it,' he began to eat. And being all encouraged;  
37 they also took 'some' food. And we were in the  
ship two hundred and seventy-six souls in all.  
38 And being satisfied with food, they lightened the  
39 ship; and cast out the corn into the sea. And  
when it was day, they did not know the land; but  
they perceived a certain creek, having a shore,\*  
into which they were minded, if they were able,  
40 to have thrust the ship. And when they had  
weighed their anchors, they committed 'the ship'  
to the sea, at the same time loosing the rudder-  
bands,† and hoisting up the mainsail to the  
41 wind, they made for the shore. But falling on  
a place where two seas met, they ran the ship  
aground; and the fore-part stuck fast, and re-  
mained immoveable, while the hinder-part was  
42 broken by the force of the waves. And the coun-  
sel of the soldiers was, that they should kill the  
prisoners, lest any one should swim away, and  
43 escape. But the centurion being desirous to save  
Paul, hindered them from 'their' purpose, and  
commanded those that could swim, to throw  
'themselves' out first into the sea, and get away  
44 to land: and the remainder, some upon planks,  
and others upon some of 'the things' of the ship.  
And so it came to pass that they all got safe to  
land.

XXVIII. And being got safe 'to land,' they then  
2 knew that the island was called Melita.‡ And the  
barbarians treated us with uncommon humanity;  
for, having kindled a fire, they brought us all to  
'it,' because of the present rain, and because of the  
3 cold. Now as Paul was gathering up a bundle of  
sticks, and laying them upon the fire, a viper coming

\* Convenient for landing.

† Which had been fastened before, when they let the vessel drive; but were now loosened, in order to steer her into the creek. ‡ At present Malta.

4 out of the heat, fastened upon his hand. And as soon as the barbarians saw the fierce animal hanging on his hand, they said one to another, " This man is certainly a murderer, whom ' divine ' vengeance hath not permitted to live, though he be  
5 saved from the sea." But he shaking off the  
6 fierce animal into the fire, suffered no evil. However they expected that he should have swollen, or suddenly have fallen down dead : and having waited a considerable time, and seeing no mischief befall him, changing their minds, they said,  
7 he was a god. And in the neighbourhood of that place, there was the estate of the Chief \* of the island whose name was Publius ; who having received us into his house, entertained us in a courteous manner for three days. And so it was, that the father of Publius being seized with a fever and bloody flux, was confined to his bed : to whom Paul going in, and having prayed, laid his  
9 hands on him, and healed him. Now therefore when this ' miracle ' was wrought, the rest also, who had disorders in the island, came and were  
10 healed. Who also honoured us with great honours, and when we departed, put on board such  
11 things as were necessary. And after three months we departed in a ship of Alexandria, that had wintered in the island, whose sign was Castor and  
12 Pollux.† And being arrived at Syracuse, we continued there three days. From thence we coasted round, and came over-against Rhegium. And after one day the south wind arising, we came in  
14 two days to Puteoli, where we found brethren, and were entreated to stay with them seven days :  
15 and so we went for Rome. And from thence the brethren having heard of our ' affairs,' came out to meet us, ' some ' as far as Appii Forum ; and ' others ' to the Three Taverns : whom when Paul saw, he thanked God, and took courage.

\* The governor of this island was called simply, The CHIEF, *Πρωτος*. Vid. Grot.

† The ancients had images both at the head and stern ; from the first, called the SIGN, the ship was named : the other was that of the tutelar deity.

- 16 And when we came to Rome, the centurion delivered the prisoners to the captain \* of the band ; but Paul was permitted to dwell apart in a house of his own, with a soldier that guarded him.
- 17 And it came to pass that after three days, Paul called together those that were the chief of the Jews. And when they were come together, he said unto them, “ Men ‘ and ’ brethren, though I have done nothing contrary to the people, or to our paternal customs, yet was I delivered a prisoner from Jerusalem into the hands of the Ro-
- 18 mans ; who having examined me, were willing to have set ‘ me ’ at liberty, as there was no cause
- 19 of death in me. But when the Jews opposed ‘ it,’ I was obliged to appeal to Cæsar ; ‘ yet ’ not as having any thing of which to accuse my own na-
- 20 tion. For this reason, therefore, I entreated that I might see and speak with ‘ you : ’ for ‘ it is ’ on account of the hope of Israel, ‘ that ’ I am bound
- 21 with this chain.” And they said to him, “ We have neither received letters from Judea concerning thee ; nor hath any of the brethren that hath come hither related or said any evil concerning
- 22 thee. But we desire to hear from thee what thou thinkest ; for, as concerning this sect, it is known
- 23 to us, that it is every where spoken against.” And having appointed him a day, many came to him at his lodging ; to whom he expounded,† testifying the kingdom of God, and persuading them of the things that relate to Jesus, both from the law of Moses and the prophets, from morning till
- 24 evening. And some were persuaded by the things
- 25 which were spoken ; and some believed not. And, disagreeing with each other, they brake up the assembly ; Paul saying this one word, “ Surely well did the Holy Spirit speak by Isaiah the prophet to
- 26 our fathers, when he saith, “ Go to this people, and say, Hearing ye shall hear, and shall not understand ; and seeing ye shall see, and shall not

\* Or, Præfect of the Prætorian band.

† Various passages of the Scriptures.

- 27 perceive: for the heart of this people is become gross; and with their ears they hear heavily; and they have drawn their eyes together; lest they should see with 'their' eyes, and hear with 'their' ears, and understand with 'their' heart, and should be converted, and I should heal them."\*
- 28 Therefore be it known unto you, that the salvation of God is sent to the Gentiles, and they will
- 29 hear 'it.'" And when he had said these things, the Jews departed, having great debates among themselves.
- 30 But Paul continued two whole years in his own hired house, and received all that came to him;
- 31 preaching the kingdom of God, and teaching those things which relate to the Lord Jesus Christ, with all freedom of speech, 'and' without any restraint.†

\* Isa. vi. 9, 10.

† From the Roman magistrates.



THE  
EPISTLE OF PAUL THE APOSTLE  
TO THE  
ROMANS.

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I. PAUL, a servant of Jesus Christ, a called Apostle,  
2 separated to the gospel of God, which he promised  
3 before, by his prophets, in the holy Scriptures,  
4 concerning his Son, who was born of the seed of  
5 David, with respect to the flesh, but was declared  
6 to be the Son of God with power, with respect to  
7 the spirit of holiness, by his resurrection from the  
8 dead : even Jesus Christ our Lord. From whom  
9 we have received grace and apostleship, in order  
10 to the obedience of faith among all the Gentiles  
11 on account of his name ; among whom are also  
12 ye, the called of Jesus Christ : to all who are in  
Rome, to the beloved of God, to the called, to the  
saints : grace be to you, and peace from God our  
Father, and the Lord Jesus Christ. And first I  
thank my God through Jesus Christ for all of  
you, that your faith is spoken of throughout the  
whole world. For God is my witness, whom with  
my spirit I serve in the gospel of his Son, that  
continually I make mention of you, always in my  
prayers, requesting that, by some means now at  
length, I may have a prosperous journey, by the  
will of God, to come to you. For I greatly desire  
to see you, that I may impart to you some spiritual  
gift, in order that ye may be established. And this  
is proposed, that I may be comforted together with

you, through the mutual faith both of you and  
13 me. Now, brethren, I would not have you ignorant, that oftentimes I purposed to come to you, though I have been hindered hitherto, that I might have some fruit among you also, even as  
14 among the Gentiles. I am a debtor, both to the Greeks and to the barbarians, both to the learned  
15 and to the ignorant. Therefore, I am willing, according to my ability, to preach the gospel even  
16 to you who are in Rome. For I am not ashamed of the gospel of Christ, because it is the power of God for salvation, to every one who believeth, to  
17 the Jew first, and also to the Greek. For the righteousness of God, by faith, is revealed in it, in order to faith: as it is written,\* but the just by  
18 faith shall live. Besides, the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who confine the truth by  
19 unrighteousness. Because that which may be known of God is manifest among them, for God  
20 hath manifested it to them. For his invisible things, even his eternal power and God-head since the creation of the world are clearly seen, being understood by the things that are made, so that  
21 they are inexcusable: because though they knew God, they did not glorify him as God, neither gave him thanks, but became foolish by their own reasonings, and their imprudent heart was dark-  
22 ened. Professing to be wise men, they became  
23 fools: for they changed the glory of the incorruptible God, into the likeness of an image of corruptible man, and of birds, and of four-footed  
24 beasts, and of creeping things. Therefore also God, through the lusts of their own hearts, delivered them over to uncleanness, to dishonour  
25 their own bodies between themselves. Who changed the truth concerning God into a lie, and worshipped and served the creature, rather than the Creator, who is blessed for ever. Amen.

\* Habak. ii. 4.

26 For this, God delivered them over to shameful  
passions; for even their females changed the na-  
27 tural use into what is contrary to nature. In like  
manner also, the males, leaving the natural use of  
the female, burned with their lust towards one  
another, males with males working out that which  
is shameful, and receiving in themselves that re-  
28 compensate of their error which was fit. And as  
they did not approve of holding God with ac-  
knowledgment, God delivered them over to an  
unapproving mind, to work those things which are  
29 not suitable: being filled with all injustice, forni-  
cation, wickedness, covetousness, maliciousness,  
full of envy, murder, strife, cunning, bad dispo-  
30 sition, whisperers, revilers, haters of God, insol-  
ent, proud, boasters, inventors of evil pleasures,  
31 disobedient to parents, impudent, covenant break-  
ers, without natural affection, implacable, unmer-  
32 ciful: who though they know the law of God,  
that they who practise such things are worthy of  
death, not only do them, but even are well pleased  
with those who practise them.

H. Wherefore thou art inexcusable, O man, who-  
soever thou art who judgest: for whilst thou  
judgest another, thou condemnest thyself; because  
2 thou who judgest practisest the same things. Be-  
sides, we know that the sentence of God is ac-  
cording to truth, upon them who commit such  
3 things. And dost thou think this, O man, who  
judgest those who practise such things, and yet  
workest the same, that thou shalt escape the sen-  
4 tence of God? Or dost thou misconstrue the  
riches of his goodness, and forbearance, and slow-  
ness to anger; not knowing that this goodness of  
5 God leadeth thee to repentance? Nevertheless,  
according to thy obdurate and impenitent heart,  
thou treasurest up to thyself wrath against the  
day of wrath, and revelation of the righteous  
6 judgment of God: who will render to every one  
7 according to his works. To them, verily, who by

perseverance in well doing, seek glory, honour,  
8 and immortality, he will render eternal life: but  
to them who are contentious, and obey not the  
truth, but obey unrighteousness, anger and  
9 wrath shall be. I say affliction and great distress  
shall come upon every soul of man who worketh  
10 evil, of the Jew first, and also of the Greek. But  
glory, honour, and peace, shall be to every one  
who worketh good, first to the Jew, and also to  
11 the Greek. For there is no respect of persons  
12 with God. As many, therefore, as have sinned  
without law, shall also perish without being  
judged by law, and as many as have sinned under  
13 law, shall be judged by law. For not the hearers  
of the law are just before God, but the doers of  
14 the law shall be justified. When therefore the  
Gentiles who have not a law, do by nature the  
things of the law, these persons, though they have  
15 not a law, are a law to themselves: who show  
plainly the work of the law written on their  
hearts, their conscience bearing witness, and also  
their reasonings between one another, when they  
16 accuse or else excuse each other; in the day  
when God will judge the hidden things of men,  
17 by Jesus Christ, according to my gospel: Behold,  
thou art surnamed a Jew, and retest in the law,  
18 and boastest in God; and knowest his will, and  
approvest the things that are excellent, being in-  
19 structed by the law; and boastest that thou thy-  
self art a guide of the blind, a light of them who  
20 are in darkness: an instructor of the foolish, a  
teacher of babes, having the image of knowledge  
21 and of truth in the law. Thou, then, who teachest  
another, teachest thou not thyself? thou who  
22 preacheest, do not steal; dost thou steal? Thou  
who commandest do not commit adultery, dost  
thou commit adultery? Thou who abhorrest idols,  
23 dost thou rob temples? Thou who boastest in the  
law, by the breaking of the law, dishonourest thou  
24 God? For, as it was written,\* the name of God

\* Isa. lii. 5.; Ezekiel, xxxvi. 20.

is evil spoken of among the Gentiles, through you.  
25 Now circumcision indeed profiteth, if thou practise law; but if thou be a transgressor of law, thy  
26 circumcision hath become uncircumcision. And if the uncircumcision keep the precepts of the law, will not his uncircumcision be counted for cir-  
27 cumcision? And will not the uncircumcision, which by nature fulfilleth the law, judge thee a transgressor of law, though a Jew by the literal  
28 circumcision? For he is not a Jew who is one outwardly, neither is circumcision that which is  
29 outward in the flesh: But he is a Jew who is one inwardly, and circumcision is of the heart, in the spirit, not in the letter of the law, of this man the praise is not from men but from God.

III. JEW.—What then is the pre-eminence of the Jew? and what the advantage of circumcision?  
2 APOSTLE.—Much in every respect: but chiefly indeed, because they were intrusted with the  
3 oracles of God. JEW.—But what if some have not believed? will not their unbelief destroy the  
4 faithfulness of God? APOSTLE.—By no means. But let God be true, though every man be a liar, as it is written,\* that thou mayest be justified in thy threatenings, and mayest overcome when thou  
5 judgest. JEW.—But if our unrighteousness establisheth the righteousness of God, what shall we say? Is not God unrighteous, who inflicteth wrath? (I speak this after the manner of man.)  
6 APOSTLE.—By no means: otherwise how shall  
7 God judge the world? JEW.—For if the truth of God hath abounded to his glory through my lie,  
8 why still am I also judged as a sinner? APOSTLE.—And why not add, as we are slanderously reported to practise, and as some affirm we order, certainly, let us do evil that good may come? of  
9 these the condemnation is just. JEW.—Well, then, do we excel the Gentiles? APOSTLE.—Not at all, for we have formerly proved both Jews

\* Psalm li. 4.

10 and Gentiles to be all under sin. As it is written,\* surely there is none righteous, no, not one.  
11 There is none that understandeth, there is none  
12 that seeketh after God. They are all gone out of the way, they are together become unprofitable.  
13 There is none that doth good; there is not so much as one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips; their mouth is full  
14 of cursing and bitterness. Their feet are swift to  
15 shed blood. Destruction and misery lurk in their  
16 paths; but the path of peace they have not known.  
17 There is no fear of God before their eyes. Now we know that whatever things the law saith, it saith to them who are under the law: that every mouth may be stopped, and that all the world may be liable to punishment before God.  
18 Wherefore by works of law, there shall no flesh  
19 be justified in his sight; because through law is  
20 the knowledge of sin. But now a righteousness of God without law is discovered, being testified  
21 by the law and the prophets; even the righteousness of God through faith of Jesus Christ, unto  
22 all and upon all who believe; for there is no distinction; because all have sinned, and come short  
23 of the praise of God; being justified of free gift by his grace, through the redemption which is by  
24 Christ Jesus: whom God hath set forth a propitiatory through faith in his blood, for a proof of his own righteousness in passing by the sins which were before committed, through the forbearance  
25 of God: for a proof also of his righteousness in the present time, in order that he may be just when justifying him who is of the faith of Jesus.  
26 Where then is boasting? it is excluded. By what law? of works? No: but by the law of faith.  
27 We conclude then, that by faith man is justified  
28 without works of law. Is he the God of the Jews only? and not of the Gentiles also? yes, of the Gentiles also.

\* Psalm xiv. 3.

30 Seeing there is one God, he will justify the  
circumcision by faith, and the uncircumcision  
31 through the faith. Do we then make law useless  
through the faith? by no means, for we establish  
law.

IV. BUT what do we say, Abraham our father ob-  
2 tained by the flesh? for if Abraham were justified  
by works he might boast, but not before God.  
3 For what saith the scriptures? "And Abraham  
believed God, and it was counted to him for  
4 righteousness." Now to him who worketh, the  
reward is not counted as a favour, but as a debt.  
5 But to him who doth not work, but believeth on  
him who justifieth the ungodly, his faith is count-  
6 ed for righteousness as a favour. In like manner  
also, David describeth the blessedness of the man  
to whom God counteth righteousness without  
7 works, saying,\* "Blessed are they whose ini-  
quities are forgiven, and whose sins are covered.  
8 Blessed is the man to whom the Lord will not  
count sin."

9 Cometh this blessedness then on the circumcision  
only, or on the uncircumcision also? for we af-  
firm that faith was counted to Abraham for righ-  
10 teousness. How then was it counted? when he  
was in circumcision or in uncircumcision? not in  
11 circumcision, but in uncircumcision. And he re-  
ceived the mark of circumcision as a seal of the  
righteousness of the faith which he had in uncir-  
cumcision, in order to his being the father of all  
who believe in uncircumcision, that righteousness  
12 might be counted even to them. And the father  
of the circumcision, that righteousness might be  
counted to those who are not of the circumcision  
only, but who also walk in the footsteps of the  
faith of our father Abraham, which he had in un-  
13 circumcision. Besides, not through a righteous-  
ness of law, the promise was to Abraham, and to  
his seed, that he should be the heir of the world,

\* Psalm xxxii. 1, 2.

- 14 but through a righteousness of faith. For if they who are righteous by law are heirs, faith is rendered vain, and the promise is made of no effect.
- 15 Farther, the law worketh out wrath: but where
- 16 law is not, there is no transgression. For this reason it is through faith, that it might be by grace, in order that the promise might be sure to all the seed; not to that only which is by the law, but to that also which is by the faith of Abraham,
- 17 who is the father of us all. (As it is written, surely a father of many nations have I constituted thee,) in the presence of him whom he believed, even of God, who maketh alive the dead, and called things which exist not as though they existed. He contrary to hope, believed with hope that he should be the father of many nations, according to what was spoken,\* so shall thy seed be.
- 19 And not being weak in faith, he did not consider his own body now dead, being about an hundred years old, neither the deadness of Sarah's
- 20 womb. Therefore against the promise of God, he did not dispute through unbelief, but was strong
- 21 in faith, giving glory to God. And was fully persuaded, that what was promised, he was able
- 22 certainly to perform. Therefore also it was
- 23 counted to him for righteousness. Now it was not written for his sake only, that it was so counted to him; but for our sakes also, to whom it will be counted, even to those who believe on him who
- 25 raised up Jesus our Lord from the dead; who was delivered to death for our offences, and was raised again for our justification.
- V. Wherefore, being justified by faith, we have peace with God, through our Lord Jesus Christ:
- 2 —Through whom we have had introduction also by faith into this grace in which we stand, and
- 3 boast in the hope of the glory of God; and not only so, but we even boast of afflictions, knowing
- 4 that affliction worketh out patience; and patience,

\* Gen. xv. 5.



5 approbation; and approbation, hope. And this  
hope maketh not ashamed, because the love of  
God is poured out into our hearts by the Holy  
6 Ghost, who is given to us. Besides, we being  
still weak, in due time Christ died for the un-  
7 godly. Now scarcely for a just man will one die:  
though for a good man one perhaps would even  
8 dare to die. But his own love towards us God  
commended, because we being still sinners, Christ  
9 died for us. Much more then, being now justi-  
fied by his blood we shall be saved from wrath  
10 through him. For if being enemies, we were re-  
conciled to God through the death of his Son;  
much more being reconciled, we shall be saved  
11 from wrath through his life.—And not only so,  
but we even boast in God, through our Lord Je-  
sus Christ: by whom we have now received the  
12 reconciliation. For this reason, as by one man  
sin entered into the world, and by sin death, and  
so death passed through to all men, because all  
13 have sinned. For until the law sin was counted  
in the world: but sin is not counted where there  
14 is no law. Nevertheless, death reigned from  
Adam to Moses, even over them who had not sin-  
ned after the similitude of Adam's transgression,  
15 who is the type of him who was to come. How-  
ever, not as the fall, so also is the gracious gift.  
For if by the fall of the one man, the many  
died; much more the grace of God, and the gift  
by grace, which is of the one man Jesus Christ,  
16 hath abounded unto the many. Also, not as the  
sentence through the one who sinned, is the free  
gift: for verily the sentence was for one offence to  
condemnation; but the gracious gift is of many  
17 offences to righteousness. Besides, if by the fall of  
the one man, death hath reigned through that one  
man: much more they who received the overflow-  
ing of grace, and of the gift of righteousness, shall  
reign in life through the one man Jesus Christ.  
18 Well then, as through one offence, sentence came

upon all men to condemnation : even so, through one righteousness, sentence came upon all men to  
19 justification of life. And as through the disobedience of one man, the many were constituted sinners; even so through the obedience of one man, the many shall be constituted righteous. But law privily entered, so that the offence hath abounded. However, where sin hath abounded,  
21 grace hath super-abounded. That as sin hath reigned by death, so also grace might reign through righteousness unto eternal life through Jesus Christ our Lord.

VI. What then do we say? let us continue in sin,  
2 that grace may abound? by no means: we who have died by sin, how shall we still live by it?  
3 Are ye ignorant, that so many of us as have been baptized into Christ Jesus, have been baptized in-  
4 to his death? Besides, we have been buried together with him by baptism into his death, that like as Christ was raised up from the dead by the glory of the Father, even so we also shall walk in  
5 a new life. For seeing we have been planted together in the likeness of his death, certainly we shall be also in the likeness of his resurrection.  
6 Ye know this that our old man was crucified together with him, that the body of sin might be rendered inactive, in order that we may not any longer as slaves serve sin.  
7. For he who is dead is freed from sin. Since then we have died with Christ, we believe that  
9 we shall also live together with him. Knowing that Christ being raised from the dead, dieth no  
10 more: death no more lordeth it over him. For he who died, died by sin once: but he who liveth,  
11 liveth by God; so then conclude ye yourselves to be dead verily by sin; but alive by God, through  
12 Christ Jesus our Lord. Wherefore let not sin reign in your mortal body, so as to obey it by the  
13 lusts of the body. Neither present ye to sin your members as instruments of unrighteousness; but

present yourselves to God as alive from the dead, and your members to God as instruments of righteousness. Besides, sin shall not lord it over you ;  
14 for ye are not under law, but under grace. What  
15 then do we say? we will sin, because we are not  
16 under law, but under grace? by no means. Do  
ye not know, that to whomsoever ye present yourselves slaves in order to obedience, ye are his slaves whom ye obey, whether of sin unto death,  
17 or of obedience unto righteousness? but thanks  
to God, that although ye were the slaves of sin, yet ye have obeyed from the heart the mould  
18 of doctrine into which ye were delivered. And  
being made free from sin, ye have become the  
19 slaves of righteousness. I speak after the manner  
of men, on account of the infirmity of your flesh :  
wherefore as ye have presented your members servile instruments to uncleanness and to iniquity, to  
work iniquity ; so now present your members servile instruments to righteousness, to work holiness.  
20 For when ye were slaves of sin, ye were  
21 free men as to righteousness, and what fruit had  
ye then from those things of which ye are now  
ashamed? for the reward of these things is death.  
22 But now being set free from sin, and having become servants of God, ye have your fruit unto holiness, and the reward, everlasting life. For the  
23 wages of sin is death ; but the gracious gift of  
God is everlasting life, though Christ Jesus our Lord.

VII. Know ye not, brethren, for I speak to them who know law, that the law hath dominion over  
2 a man, only so long as he liveth? For a woman  
who hath a husband, is bound by law to her husband while he liveth ; but if her husband die,  
3 she is loosed from the law of the husband. So  
then, she shall be called an adulteress, if, while  
her husband liveth, she be married to another  
husband ; but if the husband die, she is freed from  
that law ; so that she is no adulteress, though mar-

ried to another husband. Wherefore, my brethren, ye also have been put to death by the law, in the body of Christ, in order that ye may be married to another, even to him who is raised from the dead, that we should bring forth fruit to God.

For when we were in the flesh, the sinful passions which we had under the law, wrought effectually in our members, to bring forth fruit unto death.

But now we are loosed from the law, having died in that by which we were tied; so that we ought to serve in newness of the spirit, and not in oldness of the letter. What then do we say, that the law is sin? by no means. Nay, I had not known sin, unless through law. For even strong desire I had not known to be sin, unless the law had said, thou shalt not covet. But I say that sin taking opportunity under the commandment, wrought effectually in me all strong desire, for without law sin is dead. Therefore I was alive without law formerly: but when the commandment came, sin lived again, and I died. And so the commandment which was intended for life, the same was found by me to end in death. For sin taking opportunity under the commandment, deceived me, and through it slew me. Wherefore the law indeed is holy, and the commandment holy, and just, and good.

JEW.—The good law, then, to me hath become death? APOSTLE.—By no means. But sin hath become death, that sin might appear working out death to me, through the good law; that is, that sin might become a most exceeding sinner through the commandment. Besides, we know that the law is spiritual; but I am carnal, being sold under sin. For what I thoroughly work, I do not approve; for I practise not that which I incline, but what I hate that I do. And if I do that which I incline not, I assent to the law that it is good. Now therefore, it is no more I who work it out, but sin dwelling in me. For I know that good dwelleth not in me, that is in

my flesh, indeed to incline lies near me; but to work out what is excellent, I do not find near me.  
19 Therefore I do not the good which I incline; but the evil which I do not incline, that I practise.  
20 Now, if I do that which I do not incline, it is no more I who work it out, but sin dwelling in me.  
21 Well, then, I find, this law to me inclining to do  
22 what is excellent, that evil lies near me. For I am pleased with the law of God, according to the  
23 inward man. But I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin, which  
24 is in my members. O wretched man that I am,  
25 who will deliver me from the body of this death! I thank God, who delivers me through Jesus Christ our Lord. Do I myself then as a slave serve with the mind the law of God, but with the flesh the law of sin? By no means.

VIII. There is therefore now no condemnation to those in Christ Jesus, who walk not according to  
2 the flesh, but according to the Spirit. For the law of the Spirit of life, by Christ Jesus, hath freed  
3 me from the law of sin and of death. For God sending his own Son in the likeness of sinful flesh, and of a sin-offering, hath condemned sin in the flesh (the thing impossible to the law, because  
4 it was weak through the flesh.) That the righteousness of the law may be fulfilled by us who walk not according to the flesh, but according to  
5 the Spirit. Now they who live according to the flesh, mind the things of the flesh, and they who live according to the Spirit, the things of the Spirit.  
6 But the minding of the flesh is death, and the  
7 minding of the Spirit is life and peace: because the minding of the flesh is enmity against God: for to the law of God it is not subject, neither indeed  
8 can be. Wherefore they who live to the flesh cannot please God. Now ye live not to the flesh, but to the Spirit, because the Spirit of God dwells in you. But, if any one have not the Spirit of

10 Christ, he is none of his. And if Christ be in you, the body, verily, is dead with respect to sin, but the Spirit is life with respect to righteousness.

11 For, if the Spirit of him who raised up Jesus from the dead dwell in you, he who raised up Christ from the dead, will make even your mortal bodies alive, through his Spirit who dwelleth in you.

12 Well then, brethren, we are not debtors to the

13 flesh, to live according to the flesh. Wherefore if ye live according to the flesh ye shall die; but if through the Spirit ye put to death the deeds of the

14 body, ye shall live. Because as many as are led by the Spirit of God, these are the sons of God.

15 For ye have not received the spirit of bondage again to fear; but ye have received the spirit of

16 adoption, by which we cry Abba, Father. Also, the Spirit itself beareth witness together with our

17 spirit that we are children of God. And if children, then heirs; heirs, verily, of God, and joint heirs with Christ: if we jointly suffer, that also

18 we may be jointly glorified. However, I reckon that the sufferings of the present time are not worthy to be compared with the glory which is

19 about to be revealed in us. For the earnest desire of the creature, looketh for the revelation of the

20 sons of God. For the creature was subjected to vanity, not willing it, but by him who hath sub-

21 jected it. In hope, that even the creature itself shall be liberated from the bondage of corruption, into the freedom of the glory of the children of

22 God. Besides, we know that every creature groaneth together, and travaileth in pain together

23 until now. And not only they, but ourselves also, who have the first fruit of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, namely the redemption of our body.

24 For we are saved in hope: now hope seen is not hope: for what a man seeth, how also can he

25 hope for it? But, if we hope for what we do not

26 see, we wait with patience for it. And likewise,

even the Spirit helpeth our infirmities: For what we should pray for as we ought, we do not know; but the Spirit himself strongly complaineth for us  
27 by inarticulate groanings. And he who searcheth the hearts, knoweth what the mind of the Spirit is,  
28 that to God he complaineth for the saints. Besides, we know that all things work together for good to them who love God, to them who are  
29 called according to his purpose. For whom he foreknew, he also predestinated to be conformed to the image of his Son, that he might be the first  
30 born among many brethren. Moreover, whom he predestinated, them he also called; and whom he called, them he also justified: and whom he justi-  
31 fied, them he also glorified. What shall we say then to these things? Since God is for us, who  
32 can be against us? He certainly who spared not his proper Son, but delivered him up for us all, how will he not with him also, graciously give us  
33 all things? Who will bring an accusation against the elect of God? It is God who justifieth them.  
34 Who is he who condemneth them? It is Christ who died, or rather who hath risen, who also is at the right hand of God, and who maketh interces-  
35 sion for us. Who will separate us from the love of Christ? will affliction, or distress, or persecution, or famine, or nakedness, or peril, or sword?  
36 As it is written,\* "Truly for thy sake we are put to death all the day long: we are accounted as sheep for the slaughter."  
37 Nay, in all these things we do more than over-  
38 come, through him who hath loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present,  
39 nor things to come, nor height, nor depth, nor any other creature, will be able to separate us from the love of God which is through Christ Jesus our Lord.

IX. I speak the truth in Christ, I lie not, my con-

\* Psalm xliv. 22.

science bearing me witness in the Holy Ghost,  
 2 that I have great grief and unceasing anguish in  
 3 my heart. For I myself could wish to be separated from Christ, instead of my brethren, my  
 4 kinsmen according to the flesh: Who are Israelites; whose are the adoption, and the glory, and the covenants, and the giving of the law, and the  
 5 worship, and the promises. Whose are the fathers, and from whom the Christ descended according to the flesh, who is over all, God blessed for ever.  
 6 Amen. Now it is not possible that the promise of God hath fallen: for all who are of Israel, these  
 7 are not Israel. Neither because they are the seed of Abraham, are they all children, but in Isaac  
 8 shall thy seed be called.\* That is the children of the flesh, these are not the children of God: but the children of the promise are counted for seed.  
 9 Now the word of promise was this, "According to this time I will come, and Sarah shall  
 10 have a son."† And not only was there that limitation, but Rebecca also having conceived twins  
 11 by one, even Isaac our father, they verily not being yet born, neither having done any good or evil, that the purpose of God might stand by an election, not on account of works, but of him who  
 12 calleth, it was said to her,‡ "The elder shall serve the younger;" As it is written, "Jacob I have loved but Esau I have hated."§ Jew.—  
 14 What shall we say then? Is not injustice with God? APOSTLE.—By no means. For he saith to  
 15 Moses, "I will have mercy on whom I will have mercy, and I will have compassion on whom I  
 16 will have compassion."|| So then it is not of him who willeth, nor of him who runneth, but of God  
 17 who showeth mercy. Besides, the Scripture saith to Pharaoh, "Even for this same purpose I have raised thee up, that I might show in thee my power, and that my name might be published  
 18 through all the earth." Well then, he hath mercy

\* Gen. xxi. 12.

† Gen. xviii. 10.

‡ Gen. xxv. 23.

§ Mal. i. 2, 3.

|| Exod. xxxiii. 19.



on whom he will, and whom he will he hardeneth.  
 19 But thou wilt say to me, Why doth he still find  
 20 fault? for who hath resisted his will? Nay, but  
 O man, who art thou that repliest against God?  
 Shall the thing formed say to him who formed it,  
 21 Why hast thou made me thus? Hath not the pot-  
 ter a just power over the clay, to make of the  
 same lump, one vessel to honour, and another to  
 22 dishonour? Yet if God, willing to show his  
 wrath, and make known his power, hath carried  
 with much long-suffering the vessels of wrath, fit-  
 23 ted for destruction: And that he might make  
 known the riches of his glory on the vessels of  
 mercy, which he had before prepared for glory.  
 24 Even us whom he hath called, not only among the  
 Jews, but also among the Gentiles.  
 25 Even as he saith by Hosea, "I will call that  
 my people, which was not my people, and her be-  
 26 loved, who was not beloved." \* "And it shall  
 come to pass, in the place where it was said to  
 them, ye are not my people, there they shall be  
 27 called the sons of the living God." † Besides,  
 Isaiah crieth concerning Israel, "Though the  
 number of the children of Israel be as the sand  
 28 of the sea, only a remnant shall be saved. For  
 finishing and cutting short the work in righteous-  
 ness, certainly the Lord will make it a speedy  
 29 work upon the earth." ‡ And as Isaiah hath said  
 before, "Unless the Lord of hosts had left us a  
 seed, we should have become as Sodom, and been  
 30 made like to Gomorrah." § What then do we  
 say? That the Gentiles who did not pursue right-  
 eousness, have laid hold on righteousness, a right-  
 eousness, however, which is of faith.  
 31 But Israel, who pursued the law of righteous-  
 ness, hath not attained to the law of righteousness.  
 32 For what reason? Because not by faith, but verily  
 by works of law they pursued it; for they stum-

\* Hosea, ii. 23.    † Chap. i. 10.    ‡ Isaiah, x. 22.    § Isaiah, i. 9.  
 || Isaiah, viii. 14.

33 bled at the stone of stumbling. As it is written,\* Behold I place in Sion a stone of stumbling, and a rock of offence; yet whosoever believeth on him shall not be ashamed.†

X. Brethren, indeed my heart's desire and prayer, which is to God for Israel, is, that they may be  
 2 saved. For I bear them witness that they have a great zeal, but not according to knowledge.  
 3 Wherefore, being ignorant of the righteousness of God, and seeking to establish their own righteousness, they have not submitted to the righteousness of God. Although Christ is the end  
 4 of the law for righteousness to every one who believeth. For Moses describeth ‡ the righteousness which is by the law, that the man who  
 5 doth these things shall live in them. But the righteousness by faith thus § speaketh, Say not in thy heart, who shall ascend into heaven? that is,  
 6 to bring down Christ. Or who shall descend into the deep? that is, to bring again Christ from  
 7 among the dead. But what does it say? The matter is nigh thee, in thy mouth, and in thy heart: that is, the matter of faith which we  
 8 preach is nigh thee. That if thou wilt confess with thy mouth the Lord Jesus, and wilt believe with thine heart that God hath raised him from  
 9 the dead, thou shalt be saved. For with the heart we believe unto righteousness, and with the mouth we confess unto salvation.

11 For the Scripture saith, "Whosoever believeth  
 12 on him shall not be ashamed." || Indeed there is no distinction either of Jew or of Greek: for the same Lord of all is rich towards all who call upon  
 13 him. "For whosoever will call on the name of the Lord shall be saved." ¶

14 JEW.—But how shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and  
 15 how shall they hear without a preacher? and how

\* Isaiah, viii. 14.

† Isaiah, xxviii. 16.

‡ Lev. xviii. 5.

§ Deut. xxx. 12, 13, 14.

|| Isaiah, xxviii. 16.

¶ Joel, ii. 32.

shall they preach unless they be sent? as it is written, "How beautiful are the feet of them who bring good tidings of peace, of them who  
 16 bring good tidings of good things!" \* APOSTLE. Nevertheless, all have not obeyed the good tidings; for Isaiah saith, "Lord who hath believed our report?" †

17 JEW.—So then, belief cometh from hearing, and this hearing by the word of God. APOSTLE.

18 —But I ask, have they not heard? yes, verily, "Their sound hath gone out to all the earth, and their words to the ends of the world." ‡ JEW.—

19 But I object, Israel hath not known. APOSTLE.—First, Moses saith, "I will provoke you to jealousy by that which is no nation: by a foolish na-

20 tion I will enrage you." § Besides, Isaiah is very bold when he saith, "I am found by them who did not seek for me: I am shown to them who did  
 21 not ask for me." || But concerning Israel he said, "All the day long have I stretched forth my hands to a disobedient and rebelling people." ¶

XI. JEW.—I ask then, hath God cast off his people? APOSTLE.—By no means. For even I am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

2 God hath not cast off his people whom he foreknew. Know ye not what the Scripture saith to Elijah, when he complaineth to God against Israel,  
 3 saying, "Lord, they have killed thy prophets, and have digged down thine altars, and I am left alone, and they seek my life."

4 But what saith the answer of God to him? "I have reserved to myself seven thousand men who have not bowed the knee to the image of Baal." \*\*

5 So then, even at this present time, there is a remnant according to an election by grace. And  
 6 if by grace, it is no more of works, otherwise grace is no more grace: but if of works, it is no

\* Isaiah, lii. 7. † Isaiah, liii. 1. ‡ Ps. xix. 4. § Deut. xxxii. 21.  
 || Isaiah, lxi. 1. ¶ Isaiah, lxi. 2. \*\* 1 Kings, xix. 18.

more grace, otherwise work is no more work.  
 7 What then? the thing Israel earnestly seeketh,  
 that he hath not obtained, but the election hath  
 8 obtained it, and the rest are blinded. As it  
 is written,\* “God hath given thee a spirit of  
 deep sleep, eyes not seeing, and ears not hear-  
 9 ing, until this present day.”† And David saith,  
 “Let their table be for a snare, and a trap, and  
 a stumbling-block, and a recompense to them.”  
 10 Let their eyes be darkened so as not to see, and  
 11 bow down their back continually.”‡ JEW.—I  
 ask then, Have they stumbled so as to fall for  
 ever? APOSTLE.—By no means. But through  
 their fall, salvation is given to the Gentiles, to ex-  
 12 cite them to emulation. Now, if the fall of them  
 be the riches of the world, and the diminishing of  
 them, the riches of the Gentiles, how much more  
 13 their fulness? Now I speak to you Gentiles; and  
 in as much as I am the apostle of the Gentiles, I  
 do honour to my ministry.  
 14 If by any means I may excite to emulation, my  
 15 nation, and may save some of them. Because, if  
 the casting away of them be the reconciling of  
 the world, what will the resumption of them be,  
 16 but life from the dead? For, if the first fruit be  
 holy, the lump is also holy; and if the root be  
 17 holy, so are the branches. Now, if some of the  
 branches were broken off, and thou who art a  
 wild olive, art ingrafted instead of them, and art  
 become a joint partaker of the root and fatness of  
 18 the olive; boast not against the branches: for if  
 thou boastest against them, thou bearest not the  
 19 root but the root thee. Thou wilt say however,  
 the branches were broken off, that I might be  
 20 grafted in. APOSTLE.—True, by unbelief they  
 were broken off, and thou by faith standest. Be  
 21 not high minded, but fear. For if God spared not  
 the natural branches, perhaps neither will he  
 spare thee.

\* Isaiah, xxix. 10.

† Isaiah, vi. 9.

‡ Psalm lxxix. 23

22 Behold then the goodness and severity of God :  
towards them who fell, severity ; but towards  
thee, goodness, if thou continue in his goodness,  
23 otherwise thou also shalt be cut off. And even  
they, when they abide not in unbelief, shall be  
grafted in : for God is able again to graft them in.  
24 For if thou wert cut off from the olive by nature  
wild, and contrary to nature wert grafted into the  
good olive, how much rather shall those who are  
the natural branches be grafted into their own  
25 olive ? For, brethren, that ye may not be wise in  
your own conceits, I would not have you ignorant  
of this mystery, that blindness in part hath hap-  
pened to Israel, till the fulness of the Gentiles  
26 come in. And so all Israel, shall be saved ; as it  
is written, " The deliverer shall come out of Zion,  
and shall turn away ungodliness from Jacob.  
27 For this is my covenant with them, when I shall  
28 take away their sins." \* With respect to the Gos-  
pel indeed, they are enemies, on your account :  
but with respect to the election, they are beloved  
29 on account of the fathers. For the free gifts and  
30 the calling of God are without repentance. Be-  
sides, as ye also in times past have disobeyed God,  
yet now have obtained mercy through their dis-  
31 obedience. Even so these also have now disobeyed  
through your mercy, so as through your mercy  
32 they also shall obtain mercy. For God hath shut  
up together all for disobedience, that he might have  
33 mercy upon all. O the depth of the riches both of  
the wisdom and of the knowledge of God ! how  
unsearchable are his judgments, and his ways past  
34 finding out ! For who hath known the mind of  
35 the Lord ? or who hath been his counsellor ? Or  
who hath first given to him, and it shall be re-  
36 compensated to him again ? For from him, and by  
him, and to him, are all things : to him be the  
glory for ever. Amen.

XII. Wherefore, brethren, I beseech you by the

\* Isaiah, lix. 20, 21.

tender mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable worship. And be not fashioned like to this world, but be changed by the renewing of your understanding, that ye may approve what is that good, and acceptable, and perfect will of God. Also by the grace which is given to me, I command, every one who is among you, not to think more highly of himself than he ought to think, but think so as to behave wisely, according as to each God hath distributed his measure of faith. For, as in one body we have many members, but all the members have not the same office; so we, the many, are one body under Christ, and severally members of one another. Having then spiritual gifts, differing according to the grace which is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us be diligent in the ministry; or he who teacheth, in teaching; or he who exhorteth, in exhortation: he who distributeth, let him do it with simplicity; he who presideth let him do it with care; he who showeth mercy, let him do it with cheerfulness. Let love be without hypocrisy: abhor evil: cleave to good. In brotherly love, be kindly disposed towards each other. In honour go before one another. In care for each other be not slothful. In spirit be fervent when serving the Lord. Rejoice in hope. Be patient in affliction. Continue instant in prayer. Communicate to the necessities of the saints. Follow hospitality to strangers. Bless them who persecute you: bless, and curse not. Rejoice with them who rejoice, and weep with them who weep. Be of the same disposition towards one another. Do not care for high things: but associate with lowly men. Be not wise in your own conceits. Unto no one return evil for evil. Premeditate things comely in the sight of all men. What relates to you is, live in peace with all men, if pos-

19 sible. Beloved, do not avenge yourselves, but  
give place to the wrath of God: For it is written,  
"Vengeance belongs to me, I will repay, saith  
20 the Lord." \* Therefore, if thine enemy hunger,  
give him meat; if he thirst, give him drink: for  
this doing, thou wilt heap coals of fire on his  
21 head. Be not overcome of evil, but overcome  
evil with good.

XIII. Let every soul be subject to the higher powers.

For there is no power but from God; and the  
2 powers that be, are placed under God. Wherefore,  
he who setteth himself in opposition to the power,  
resisteth the ordinance of God; and they who  
resist, shall procure punishment to themselves.  
3 For rulers are not a terror to good works, but  
to evil. Wouldst thou then not be afraid of the  
power? Do that which is good, and thou shalt  
4 have praise of the same. For the ruler is a serv-  
ant of God for good to thee. But if thou do that  
which is evil, be afraid; because he does not bear  
the sword in vain. For he is a servant of God, a  
revenger to inflict wrath on him who worketh evil.  
5 Wherefore it is necessary for you to be subject,  
not only on account of wrath, but also on account  
6 of conscience. For this reason, therefore, pay ye  
taxes also to them, because they are public minis-  
ters of God, attending continually to this very  
7 thing. Render therefore to all their dues: to  
whom tax is due, tax; to whom custom, custom;  
to whom fear, fear; to whom honour, honour.  
8 Owe no man any thing, unless to love one ano-  
ther. For he who loveth another, hath fulfilled  
9 the law. For this, Thou shalt not commit adul-  
tery, Thou shalt not kill, Thou shalt not steal,  
Thou shalt not bear false witness, Thou shalt not  
covet; and if there by any other commandment, it  
is summed up in this precept, namely, Thou shalt  
10 love thy neighbour as thyself. Love worketh no  
evil to one's neighbour: therefore love is the ful-

\* Deut. xxxii. 35.

11 filling of the law. Also this I command, know  
the season, that it is already the hour for us to  
awake out of sleep. For now the salvation is  
12 nearer us than when we believed. The night is  
far advanced, and the day is at hand. Let us  
therefore put off the works of darkness, and let us  
13 put on the armour of light. Let us walk about  
decently as in the day, not in revellings and  
drunkennesses, not in chamberings and lascivious-  
14 nesses, not in strife and envy. But put ye on the  
Lord Jesus Christ, and make no provision for the  
lusts of the flesh.

XIV. Him who is weak in the faith receive ye, but  
2 not in order to the strifes of disputations. One  
indeed believeth he may eat every thing; but he  
3 who is weak in the faith, eateth herbs only. Let  
not him who eateth, despise him who eateth not:  
and let not him who eateth not, condemn him who  
4 eateth; for God hath received him. Who art  
thou that condemnest another's household ser-  
vant? by his own master he standeth or falleth:  
and he shall be made to stand, for God is able to  
5 make him stand. One indeed thinketh a day  
more holy than another; but another thinketh  
every day alike. Let every one be convinced in  
6 his own mind. He who observeth the day, ob-  
serveth it to the Lord: and he who doth not  
observe the day, to the Lord he doth not ob-  
serve it: he who eateth, eateth to the Lord, for  
he giveth God thanks: and he who eateth not,  
to the Lord he eateth not, and giveth God thanks.  
7 For none of us liveth by himself, and none of  
8 us dieth by himself. But whether we live, we  
live by the Lord; and whether we die, we die  
by the Lord: whether we live therefore or die,  
9 we are the Lord's. For to this end Christ  
both died and rose, and liveth again, that he  
might rule over both the dead and the living.  
10 But thou, why dost thou condemn thy brother?  
and thou also, why dost thou despise thy brother?



for we shall all be placed before the judgment  
11 seat of Christ. For it is written, "As I live  
saith the Lord, surely to me every knee shall  
bow, and every tongue shall confess to God." \*  
12 Well then, every one of us shall give an account  
13 concerning himself to God. Let us therefore no  
more judge one another; but judge ye this rather,  
not to lay an occasion of stumbling before a bro-  
14 ther, or an occasion of falling. I know and am  
persuaded by the Lord Jesus, that there is noth-  
ing unclean of itself; yet to him who account-  
eth any thing to be unclean, to that man it is un-  
15 clean. Wherefore, if thy brother be hurt through  
thy meat, thou no longer walkest according to  
love. Do not destroy him with thy meat, for  
16 whom Christ died. Let not then the good which  
17 belongeth to you be evil spoken of. For the king-  
dom of God is not meat and drink, but righteous-  
18 ness, and peace, and joy in the Holy Ghost. And  
he who by these things serveth Christ, is accept-  
19 able to God, and approved of men. Well then,  
let us pursue the things of peace, and the things  
20 of mutual edification. Do not for the sake of meat  
destroy the work of God. All meats indeed are  
clean; but that meat is bad to the man who eateth  
21 through a stumbling-block. It is good neither to  
eat flesh, nor to drink wine, nor to do any thing  
by which thy brother is made to stumble, or to  
22 fall, or is weakened. Thou hast faith: hold it  
fast with respect to thyself in the sight of God.  
Happy is he who doth not condemn himself by  
23 what he approveth. For he who discerneth a dif-  
ference between meats, is condemned if he eat:  
because he eateth not from faith: for whatever is  
not from faith is sin.

XV. We then who are able men, ought to bear the  
weakness of the unable, and not to please our-  
2 selves only. Wherefore, let every one of us please  
his neighbour to his good, for the sake of edifica-

\* Isaiah, xl. 23.

3 tion. For even Christ pleased not himself: but as  
 it is written, "The reproaches of them who re-  
 4 proached thee, have fallen on me." \* But what-  
 ever things were before written, were written for  
 our instruction, that through the patience and  
 consolation of the Scriptures, we might have hope.  
 5 Now may the God of patience and consolation,  
 grant you to have the same disposition towards  
 6 one another, according to Jesus Christ: that una-  
 nimously with one mouth, ye may glorify the God  
 7 and Father of our Lord Jesus Christ. Wherefore  
 receive ye one another, even as Christ also hath  
 8 received us, to the glory of God. Now I affirm,  
 that Jesus Christ became a minister of the circum-  
 cision, on account of the truth of God, in order to  
 9 confirm the promises made to the fathers; and that  
 the Gentiles might praise God on account of mer-  
 cy: as it is written, "For this cause, I will glo-  
 rify thee among the Gentiles, and sing to thy  
 10 name." † And again, Moses saith, "Rejoice ye  
 11 Gentiles with his people." ‡ And again, "Praise  
 the Lord all ye Gentiles, and exceedingly praise  
 12 him all ye people." § And again, Isaiah said,  
 "The root of Jesse shall be, and he who standeth  
 up to rule the Gentiles shall be: in him the Gen-  
 13 tiles shall hope." || Now may the God of hope  
 fill you with all joy and peace in believing, in or-  
 der that ye may abound in that hope, through the  
 14 power of the Holy Ghost. However, my bre-  
 thren, even I myself am persuaded concerning  
 you, that yourselves also are full of goodness, be-  
 ing filled with all knowledge, able also to instruct  
 15 one another. But I have written the more boldly  
 to you, brethren, partly as calling things to your  
 remembrance, through the grace which is given  
 16 me of God. In order to my being a minister of  
 Jesus Christ among the Gentiles, ministering the  
 gospel of God, that there might be an offering of  
 the Gentiles, most acceptable, being sanctified by

\* Psalm lxi. 9.

† Psalm xviii. 49.

‡ Deut. xxxii. 43.

§ Psalm cxvii. 1.

|| Isaiah, xl. 10.

17 the Holy Ghost, I have therefore boasting through  
Christ Jesus, with respect to things pertaining to  
18 God. But I will not dare to speak any thing of  
what Christ hath not wrought, but of what he  
hath wrought by me, in order to the obedience of  
19 the Gentiles in word and deed, by the power of  
signs and wonders, and by the power of the Spirit  
of God; so that from Jerusalem, and round about  
as far as Illyricum, I have fully preached the gos-  
20 pel of Christ. And it became me thus earnestly  
to preach the gospel, not where Christ was named,  
that I might not build on another's foundation.  
21 But as it is written, "They shall see to whom  
nothing hath been told concerning him, and they  
22 who have not heard, shall understand." \* For  
which reason also I have been oftentimes hinder-  
23 ed from coming to you. But now having no more  
place in these parts, and having for many years a  
24 strong desire to come to you, whensoever I go to-  
wards Spain, I will come to you; for in my jour-  
ney I hope to see you, and to be brought on my  
way thitherward by you, when I shall first in  
25 some measure be filled with your company. But  
now I go to Jerusalem, ministering to the saints.  
26 For Macedonia and Achaia have been pleased to  
make some contribution for the poor of the saints  
27 who are in Jerusalem. They have been pleased,  
verily, and their debtors they are; for, if the Gen-  
tiles have partaken of their spiritual things, they  
ought certainly to minister to them in carnal  
28 things. Wherefore, having finished this affair,  
and having sealed to them this fruit, I will go  
29 from thence by you into Spain. And I know that  
when I come to you, I shall come with the fulness  
30 of the blessing of the gospel of Christ. Now I  
beseech you, brethren, by the Lord Jesus Christ,  
and by the love of the Spirit, that ye strive toge-  
31 ther with me by prayers for me to God: That I  
may be delivered from the disobedient in Judea;

\* Isaiah, lii. 15

and that my service which I am performing to Jerusalem, may be acceptable to the saints: that in joy I may come to you through the will of God, and may with you be refreshed. Now, may the God of peace be with you all. Amen.

XVI. I recommend to you Phœbe our sister, who is a deaconness of the church which is in Cenchreæ, that ye may receive her in the Lord, as becometh saints, and assist her in whatever business she may have need of you: for indeed she hath been a helper of many, and of myself also. Salute Priscilla and Aquila, my fellow labourers in Christ Jesus. These persons, for my life laid down their own neck; to whom not I only give thanks, but even all the churches of the Gentiles. Likewise salute the church which is in their house. Salute Epænetus my beloved, who is the first fruit of Achaia in Christ. Salute Mary, who laboured much with us. Salute Andronicus and Junias my kinsmen and my fellow prisoners, who are of note among the apostles, and who were in Christ before me. Salute Amplias, my beloved in the Lord. Salute Urbanus our fellow-labourer in Christ, and Stachys my beloved. Salute Apelles the approved in Christ. Salute those who are of the family of Aristobulus. Salute Herodion my kinsman. Salute those of the family of Narcissus, who are in the Lord. Salute Tryphæna and Tryphosa, who labour in the Lord. Salute the beloved Persis, who laboured much in the Lord. Salute Rufus, the chosen in the Lord, and her who is the mother both of him and of me. Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren with them. Salute Phylologus, and Julia Nereus, and his sister, and Olympas, and all the saints who are with them. Salute one another with a holy kiss. The churches of Christ salute you. Now I beseech you, brethren, mark them who make separations and occasions of falling, contrary to the doctrine which ye have learned; and avoid them.

18 For they who are such do not serve our Lord  
Jesus Christ, but their own belly ; and by good  
words, and blessings, deceive the hearts of the inno-  
19 cent. Now your obedience is reported to all men.  
I therefore rejoice on your account ; nevertheless  
I wish you indeed to be wise with respect to good,  
20 and pure with respect to evil. And the God of  
peace will bruise Satan under your feet soon.  
The grace of our Lord Jesus Christ be with you.  
21 Amen. Timothy my fellow-labourer, and Lucius,  
and Jason, and Sosipater, my kinsmen, salute  
22 you. I Tertius, who wrote this letter, salute you  
in the Lord. Gaius mine host, and of the whole  
23 church, saluteth you. Erastus, the chamberlain of  
the city, saluteth you, and Quartus your brother.  
24 The grace of our Lord Jesus Christ be with you  
25 all. Amen. Now to him who is able to stablish  
you according to my gospel, and the preaching of  
Jesus Christ, according to the revelation of the  
26 mystery kept secret in the times of the ages, (but  
is now made manifest, and by the commandment  
of the eternal God in the prophetic writings, is  
made known to all the Gentiles, in order to the  
27 obedience of faith,) to the wise God alone, through  
Jesus Christ, I say, to him be the glory for ever  
Amen.

THE  
FIRST EPISTLE OF PAUL  
THE APOSTLE  
TO THE  
CORINTHIANS.

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1. PAUL, a called apostle of Jesus Christ, by the  
2 will of God, and Sosthenes my brother, to the  
church of God which is at Corinth; to the sancti-  
fied under Christ Jesus; to the called, to the  
saints; with all in every place who call on the  
name of our Lord Jesus Christ, both their and our  
3 Lord: grace be to you and peace from God our  
4 Father, and from the Lord Jesus Christ. I give  
thanks to my God always concerning you, on ac-  
count of the grace of God which was given to you,  
5 through Jesus Christ. That ye were enriched  
with every gift, by him, even with all speech,  
6 and all knowledge, when the testimony of Christ  
7 was confirmed among you: so that ye come be-  
hind in no gift, waiting for the revelation of our  
8 Lord Jesus Christ. He also will confirm you  
until the end, without accusation in the day of  
9 our Lord Jesus Christ. Faithful is God by  
whom ye have been called into the fellowship of  
10 his Son Jesus Christ our Lord. Now brethren, I  
beseech you by the name of our Lord Jesus  
Christ, that ye all speak the same thing, and that  
there be no divisions among you; but that ye be  
compactly joined by the same mind, and by the

11 same judgment. For it hath been declared to me  
concerning you, by brethren, by some of the fa-  
12 mily of Chloe, that there are contentions among  
you. And I mention this, that each of you saith,  
I, indeed, am of Paul, and I of Apollos, and I of  
13 Cephas, and I of Christ. Is Christ divided?  
Was Paul crucified for you? or were ye baptized  
14 into the name of Paul? I give thanks to God, that  
I baptized none of you, except Crispus and Gaius;  
15 lest any one should say, that into mine own name  
16 I had baptized. And I baptized also the family of  
Stephanus: besides I know not whether I bap-  
17 tized any other. For Christ hath not sent me to  
baptize, but to preach the gospel; not, however,  
with wisdom of speech, that the cross of Christ  
18 might not be deprived of its efficacy. For the  
preaching which is concerning the cross, to the  
destroyed, indeed, is foolishness, but to us, the  
19 saved, it is the power of God. Therefore it is  
written, I will destroy the wisdom of the wise,  
and will set aside the knowledge of the intelligent.  
20 Where is the wise man? where the scribe? where  
the disputer of this world? hath not God made  
21 foolish the wisdom of this world? For when, in  
the wisdom of God, the world through wisdom  
knew not God, it pleased God, through the foolish-  
22 ness of preaching, to save them who believe. And  
although the Jews demand a sign, and the Greeks  
23 seek wisdom: yet we preach Christ crucified: to  
the Jews, indeed, a stumbling-block, and to the  
24 Greeks foolishness: but to them who are called,  
both Jews and Greeks, Christ the power of God,  
25 and the wisdom of God. Therefore the foolish-  
ness of God is wiser than men, and the weakness  
26 of God is stronger than men. For ye see the call-  
ing of you, brethren, that not many wise men  
after the flesh, not many mighty, not many noble,  
27 call you. But the foolish ones of the world, God  
hath chosen to call you, that he might put to  
shame the wise, and the weak ones of the world

God hath chosen, that he might put to shame the  
28 strong ones. And the ignoble ones of the world,  
and the despised ones, God hath chosen, and  
those who are not, that he might bring to nought  
29 those who are. That no flesh might boast in his  
30 presence. Of him, therefore, ye are in Christ  
Jesus, who is become to us wisdom from God,  
righteousness also, and sanctification, and redemp-  
31 tion. So that, as it is written, "He who boasteth,  
let him boast in the Lord." \*

II. Now I, brethren, when I came to you, came  
not with excellency of speech, and of wisdom, de-  
2 claring to you the testimony of God. For I deter-  
mined to make known nothing among you, but  
3 Jesus Christ, and him crucified. And I, in weak-  
ness, and in fear, and in much trembling, was  
4 with you. And my discourse, and my preaching,  
were not with persuasive words of human wisdom,  
but with the demonstration of the Spirit, and of  
5 power. That your faith might not stand in the  
6 wisdom of men, but in the power of God. How-  
ever, we speak wisdom among the perfect: but not  
the wisdom of this world; neither of the rulers of  
7 this world who are to be made nought. For we  
speak the wisdom of God, which was hidden in a  
mystery, but which God predetermined before the  
8 ages, should be spoken to our glory. Which wis-  
dom none of the rulers of this world knew: for if  
they had known it, they would not have crucified  
9 the Lord of glory. For, as it is written, "Those  
things eye hath not seen, and ear hath not heard,  
and into the heart of man, have not entered,  
which God hath prepared for them who love  
10 him."† But God hath revealed them to us by his  
Spirit; for the Spirit searcheth all things, even  
11 the depths of God. For who of men knoweth the  
depths of a man, except the spirit of man which is  
in him; so also the depths of God, no one know-  
12 eth, except the Spirit of God. Now we have re-

\* Jer. ix. 23.

† Isaiah, lxiv. 4.



received not the spirit of the world, but the Spirit which cometh from God, that we might know the things which are gifted to us by God. Which things also we speak, not in words taught by human wisdom, but in words taught by the Holy Spirit, explaining spiritual things in spiritual words. Now, an animal man receiveth not the things of the Spirit of God: for they are foolishness to him; neither can he know them, because they are spiritually examined. But the spiritual man examineth, indeed, all things, yet he is examined of no one. For what man hath known the mind of the Lord, who will instruct him? But we have the mind of Christ.

III. Now I, brethren, could not speak to you as to spiritual, but as to fleshly men, even as to babes in Christ. Milk I gave you, and not meat; for ye were not then able to receive it; nay, neither yet now are ye able, because ye are still fleshly. For, whereas among you, envying, and strife, and divisions, subsist, are ye not fleshly, and walk after the manner of men? Besides, while one saith, I, indeed, am of Paul, and another, I of Apollos, are ye not fleshly? For who is Paul, and who Apollos, but ministers by whom ye have believed, even as the Lord hath given to each? I have planted, Apollos hath watered, but God hath made to grow. So that neither the planter is any thing, nor the waterer, but God who maketh to grow. However, the planter and the waterer are one, and each shall receive his proper reward according to his proper labour. Wherefore, we are joint labourers of God. Ye are God's field, ye are God's building. According to the grace of God which is given to me, as a skilful architect I have laid the foundation, and another buildeth thereon. But let every one take heed how he buildeth thereupon. For other foundation no one can lay except what is laid, which is Jesus the Christ. Now, if any one build on this foundation gold, silver,

13 valuable stones, wood, hay, stubble; every one's work shall be made manifest: for the day will make it plain, because it is revealed by fire; and so the fire will try every one's work, of what sort  
14 it is. If the work of any one remaineth, which he hath built upon the foundation, he shall receive a  
15 reward. If the work of any one shall be burnt, he will suffer loss: himself, however, shall be  
16 saved, yet so as through a fire. Know ye not, that ye are the temple of God, and that the Spirit  
17 of God dwelleth among you? If any one destroy the temple of God, him will God destroy; for the temple of God is holy, which temple ye are.

18 Let no one deceive himself, if any one among you thinketh to be wise in this age, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God; for it is written, "He catcheth the wise in their own  
20 craftiness." \* And again, "The Lord knoweth the reasonings of the wise, that they are vain." †  
21 Wherefore let no one boast in men; for all things  
22 are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present,  
23 or things to come; all are yours. And ye are Christ's, and Christ is God's.

IV. So then let a man consider us as servants only of Christ and stewards of the mysteries of God.  
2 Now, it is required in stewards, that every one be  
3 found faithful. Therefore, to me it is a very small matter that I be condemned by you, or by human  
4 judgment, because I do not condemn myself. For I am conscious to myself of no fault. However, I am not by this justified in your eyes, but he who  
5 condemneth me is the Lord. Wherefore, do not before the time pass any judgment, until the Lord come, who both will bring to light the hidden things of darkness, and lay open the counsels of the hearts; and then praise shall be to every one  
6 from God. Now, these things, brethren, I have

\* Job, v. 13.

† Psalm xciv. 11.

figuratively applied to myself, and Apollos, for your sakes, that by us ye may learn, not to esteem teachers above what hath been written, that no one of you may, on account of one, be puffed up against another. Besides, who maketh thee to differ? for what hast thou which thou didst not receive? and now if thou didst receive it, why dost thou boast as not receiving it?

Now ye are filled, now ye are become rich, ye have reigned without us; and I wish, indeed, ye had reigned properly, that we also might reign with you. For I think that God hath set forth us the apostles last, as persons appointed to death; that we are made a spectacle to the world, even to angels and to men. We are fools on account of Christ; but ye are wise in Christ: we are weak, but ye are strong: ye are honoured, but we are despised. To the present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place; and labour, working with our own hands: when reviled, we bless; when persecuted, we bear; when defamed, we beseech: we are become as the purgations of the world, the filth of all things until now. I write not these things to shame you, but, as my beloved children, I instruct you. For, though ye have ten thousand teachers in Christ, yet ye have not many fathers; for to Christ Jesus, through the gospel, I have begotten you. Wherefore, I beseech you, be imitators of me. For this purpose I have sent to you Timothy, who is my beloved son, and faithful in the Lord; he will put you in mind of my ways, which are in Christ, even as I teach every where in every church. Now some are puffed up, as if I were not coming to you. But I will come to you soon, if the Lord will, and shall know, not the speech of them who are puffed up, but the power. For not by speech is the kingdom of God established, but by power. What do ye incline? Shall I come to you with a rod? or in love, and in the spirit of meekness?

V. It is generally reported, that there is whoredom among you; and such whoredom as not even among the heathens is named, that one hath his father's wife. And ye are puffed up, and have not rather bewailed, so as he who hath done this work, might be taken away from among you. Wherefore, I verily as absent in body, yet present in spirit, have already, as present, judged him who hath so wrought out this work. And my sentence is this: ye being gathered together in the name of our Lord Jesus Christ, and of my spirit, shall with the power of our Lord Jesus Christ, deliver such an one to Satan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. Your boasting is not good. Know ye not that a little leaven leaveneth the whole lump? Cleanse out therefore the old leaven, that ye may be a new lump when ye are without leaven; for even our passover, Christ, is sacrificed for us. Therefore, let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened qualities of sincerity and truth. I have written to you in this epistle, not to associate with fornicators. However, not universally with the fornicators of this world, and with the covetous, and with extortioners, and with idolators, since then, indeed, ye must go out of the world.

11 But now, I write to you, not to associate with him, if any one called a brother be a fornicator, or a covetous person, or an idolator, or a reviler, or a drunkard, or an extortioner, with such a person not even to eat. For what have I to do to judge them also who are without? Do not ye judge them who are within? But them who are without, God judgeth. Therefore, put away from among yourselves the wicked person.

VI. Dare any of you, having a matter against another, be judged by the unrighteous, and not by the saints? Do ye not know that the saints judge

the world? and if the world is judged by you, are ye unworthy of the least seats of judicature? Do ye not know that we judge angels? Why not then things pertaining to this life? Well then, when ye have secular seats of judicature, make to sit on them those who are least esteemed in the church. For shame to you I say; so then, there is not among you a wise man, not even one, who shall be able to decide between his brethren. But brother with brother is judged, and that by infidels. Now, therefore, indeed there is plainly a fault in you, that ye have law-suits with another. Why do ye not rather bear injury? Why do ye not rather bear the being defrauded? But ye injure and defraud, and that too your brethren. Do ye not know, that the unrighteous shall not inherit the kingdom of God? Be not deceived, neither fornicators, nor idolaters, nor adulterers, nor catamites, nor Sodomites, nor thieves, nor covetous persons, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified, by the name of the Lord Jesus, and by the Spirit of our God. All meats are lawful for me to eat, but all are not proper: all meats are lawful for me to eat, but I will not be enslaved by any meat. Meats for the belly, and the belly for meats; however, God will destroy both it and them. Now the body was not made for whoredom, but for the Lord, and the Lord for the body: and God hath both raised the Lord, and will raise up us by his own power. Do ye not know that your bodies are the members of Christ? Shall I then take the members of Christ, and make them the members of an harlot? By no means. What, do ye not know that he who is strongly attached to an harlot, is one body? for he saith, "The two shall be one flesh."\* But he who is strongly attached to the Lord is one spirit.

\* Gen. ii. 24.

- 18 Flee whoredom. Every sin which a man committeth is without the body; but he who committeth  
19 whoredom, sinneth against his own body. What, do ye not know that your body is the temple of the Holy Spirit, who is in you, whom ye have from God? besides, ye are not your own.  
20 For ye are bought with a price: glorify God, therefore, with your body and with your spirit, which are God's.

VII. Now, concerning the things of which ye wrote to me, it is good for a man not to touch a woman.  
2 Nevertheless, on account of whoredoms, let every man have a wife of his own, and let every woman  
3 have her own husband. Let the husband render to the wife the due benevolence; and in like manner  
4 also, the wife to the husband. The wife hath not the command of her own body, but the husband;  
5 and, in like manner also, the husband hath not the command of his own body, but the wife. Deprive not one another, unless perhaps by consent for a time, that ye may have leisure for fasting and prayer: and again, come ye together to the same place, that Satan may not tempt you through your  
6 incontinency. But this which follows I speak as  
7 an advice, and not as an injunction, that I wish all men to be even as I myself am. However, each hath his proper gift from God, one, indeed, after  
8 this manner, and another after that. I say, then, to the unmarried men, and to the widows, it is good for them if they can remain even as I do.  
9 Yet, if they cannot live continently, let them marry; for it is better to marry than to burn.  
10 Now those who have married I charge, yet not I, but the Lord; let not a wife depart from her husband:  
11 But if she even depart, let her remain unmarried, or be reconciled to her husband; and a  
12 husband must not put away his wife. But the rest I command, not the Lord, if any brother have an infidel wife, who herself is well pleased to  
13 dwell with him, let him not put her away. And a

woman who hath an infidel husband, who himself is well pleased to dwell with her, let her not put  
14 him away. For the infidel husband is sanctified to the wife, and the infidel wife is sanctified to the husband; otherwise, certainly, your children were  
15 unclean, whereas, indeed, they are holy. But if the infidel depart, let him depart: the brother or the sister is not in bondage with such; but God  
16 hath called us to peace. For how knowest thou, O wife, whether thou shalt save thy husband? And how knowest thou, O husband, whether thou  
17 shalt save thy wife? But as God hath distributed to every one, and as the Lord hath called every one, so let him walk: and so in all the churches,  
18 I ordain. Hath any circumcised one been called? let him not be uncircumcised. Hath any one been called in uncircumcision? let him not be circum-  
19 cised. Circumcision is nothing, and uncircumcision is nothing, but the keeping of the command-  
20 ments of God. Let every one remain in the same  
21 calling in which he was called. Wast thou called being a bondman? Be not thou careful to be made free. Yet, if thou canst even be made free, rather  
22 use it. For a bondman who is called by the Lord, is the Lord's freed man. In like manner also, a  
23 freeman who is called, is Christ's bondman. Ye were bought with a price; become not the slaves  
24 of men. Brethren, in what state each one was called, in that let him remain with God.  
25 Now, concerning virgins, I have not a commandment of the Lord: but I give my judgment as  
26 having obtained mercy of the Lord to be faithful. I declare this, then, to be good on account of the  
27 present distress, namely, that it is good for a man who is a virgin to continue so. Art thou bound to  
28 a wife? Seek not to be loosed. Art thou loosed from a wife? Seek not a second wife. And yet, if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned: nevertheless, affliction in the flesh such shall have; but I spare

29 you. Now this I say, brethren, that the time being short, it remaineth, that both they who have  
30 wives, should be as not having wives: and they who weep, as not weeping: and they who rejoice, as not rejoking: and they who buy, as not possessing: and they who use this world, as not abusing  
31 it. For the form of this world passeth by. Besides, I wish you to be without anxious care. The unmarried man anxiously careth for the things of  
32 the Lord, how he shall please the Lord. But he who hath married, anxiously careth for the things  
33 of the world, how he shall please his wife. The wife and the virgin are divided in the same manner. The unmarried woman anxiously careth for the things of the Lord, that she may be holy both in body and spirit: but she who hath married, anxiously careth for the things of the world, how  
34 she shall please her husband. This, however, I say for your own profit, not that I may throw a bond on you, but to lead you to what is honourable, and well becoming the Lord, without forcible  
35 dragging. But, if any one think he acteth improperly toward his virgin, if she be above age unmarried, and so needs to be married, let him do what she inclineth, he does not sin: let such  
36 marry. But he who standeth firm in his heart, not having necessity, and hath power concerning his own will, and hath determined this in his own  
37 heart, to keep his virgin, doth well. So then, even he who giveth her in marriage doth well; but he who giveth her not in marriage doth better.  
38 A wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she pleaseth; only  
39 in the Lord. But she is happier if she so abide, according to my judgment; and I am certain that even I have the Spirit of God.

VIII. Now, concerning things sacrificed to idols, we know that we all have knowledge. Knowledge  
2 puffeth up, but love buildeth up. If, therefore,



- any one is confident of knowing any thing, he hath known nothing yet as he ought to know.
- 3 But if any one love God, the same is made to know by him.
- 4 Concerning, then, the eating of things sacrificed to idols, we know that an idol is nothing in the world, and that there is no other God but one.
- 5 For certainly, though there be who are called gods, whether in heaven, or upon earth (even as
- 6 there be gods many, and lords many), yet to us there is but one God, the Father, of whom all things are, and we to him: and one Lord Jesus Christ, by whom all things are, and we by him.
- 7 However, this knowledge is not in all: for some, until this hour, in the conscience of the idol as a god, eat it as a thing sacrificed to the idol as a god; and their conscience, being weak, is defiled.
- 8 But meat does not recommend us to God: for neither if we eat, do we abound; neither if we do
- 9 not eat, are we deficient. Nevertheless, take heed, lest perhaps this right of yours become a stumbling-block to the weak. For if any one see thee who hast knowledge at table in an idol's temple, will not the conscience of him who is weak be encouraged to eat things sacrificed to idols? and through this thy knowledge shall the weak brother perish, for whom Christ died? But by thus sinning against the brethren, and wounding their
- 12 weak conscience, ye sin against Christ. Wherefore, if meat make my brother stumble, I will never eat flesh, lest I make my brother stumble.
- IX. Am I not an apostle? Am I not a freeman? Have I not seen Jesus Christ our Lord? Are not
- 2 ye my work in the Lord? If to others I be not an apostle, yet to you at least I am, for the seal
- 3 of mine apostleship ye are in the Lord. Mine answer to them who condemn me is this: Have we
- 4 not a right to eat and to drink? Have we not a right to lead about a sister, wife, as the other apostles, and the brethren of the Lord, and Ce-
- H h

6 phas? Or have I only and Barnabas not a right  
 7 to forbear working? Who serveth in the wars on  
 his own charges at any time? who planteth a  
 vineyard, and doth not eat of the fruit of it? or  
 who feedeth a flock, and doth not eat of the milk  
 8 of the flock? Do I speak these things according  
 to man only? or doth not the law also say these  
 9 things? For in the law of Moses it is written,  
 "Thou shalt not muzzle the ox treading out the  
 10 corn." \* Doth God take care of oxen only? Or,  
 doth he command this chiefly for our sakes? For  
 our sakes certainly it was written: because he who  
 plougheth ought to plough in hope; and he who  
 thresheth in hope, ought to partake of his own  
 11 hope. If we have sown spiritual things in you, is  
 it a great matter if we shall reap your carnal  
 12 things? If others partake of this power over you,  
 ought not we rather? Nevertheless we have not  
 used this power; but we bear all things, that we  
 may not give any hindrance to the gospel of  
 13 Christ. Do ye not know that they who perform  
 sacred offices, eat from the temple? they who  
 wait at altar, do not they share with the altar?  
 14 So also the Lord hath appointed them who  
 15 preach the gospel to live by the gospel. But I  
 have used none of these precepts; neither have I  
 written these things that it should be so done to  
 me; for it were good for me rather to die, than  
 16 that any one should make my boasting void. For  
 when I preach the gospel, I have nothing to boast  
 of: because necessity is laid upon me; yea, woe is  
 17 unto me, if I preach not the gospel. Now if I do  
 this willingly, I have a reward; but if unwillingly  
 I am intrusted with the stewardship, I have no re-  
 18 ward. What then to me is the reward? That  
 when preaching, I shall establish the gospel of  
 Christ without charge, in order that I may not  
 19 abuse my power in the gospel. Therefore, though  
 I be a freeman with respect to all men, I have en-

\* Deut. xxv. 4.

slaved myself to all, that I might gain the more.  
 20 So to the Jews, I became as a Jew, that I might gain the Jews; to those under the law, as under the law, that I might gain those under the law:  
 21 To those without law, as without law, (yet not being without law to God, but under law to Christ), that I might gain those who are without  
 22 law. To the weak, I became as weak, that I might gain the weak. To all I have become all things, that by all means I might save some.  
 23 Now, this I do for the sake of the gospel, and that  
 24 I may become a joint partaker of its rewards. Do ye not know that they who run in the stadium\* run indeed all, but one only receiveth the prize?  
 25 So run that ye may lay hold on the prize. Now, every one who contendeth is temperate in all things: They, indeed, that they may receive a  
 26 fading crown, but we one that does not fade. I therefore so run, as not out of view. So I box,†  
 27 as not beating the air. But I bruise my body, and lead it captive, lest perhaps having proclaimed to others, I myself should be one not approved.

X. Now I would not have you ignorant, brethren, that our fathers were all under the cloud, and all  
 2 passed through the sea; and all were baptized into  
 3 Moses in the cloud and in the sea; and all did eat  
 4 the same spiritual meat; and all did drink the same spiritual drink; for they drank of the spiritual Rock which followed them, and that Rock  
 5 was Christ. Nevertheless, with the greater part of them God was not well pleased, for they were  
 6 cast down in the wilderness. Now, these things have become examples to us, in order that we should not be lusters after evil things, even as  
 7 they lusted. Neither be ye idolaters, as some of them were; as it is written, "The people sat

\* The place where the athletes or racers contended for the prize given at the Isthmian Games, in the territory of Corinth.

† This is an allusion to the exercise with the gauntlet, used by the athletes, for the purpose of acquiring agility and dexterity in boxing.

down to eat and to drink, and rose up to dance." \*

- 8 Neither let us commit whoredom, as some of them committed whoredom, and fell in one day twenty-  
9 three thousand. Neither let us grievously tempt Christ, as even some of them tempted, and perish-  
10 ed by serpents.† Neither murmur ye, as even some of them murmured, and perished by the de-  
11 stroyer.‡ Now, all these things happened to them as examples, and are written for our admonition, upon whom the ends of the ages are come.  
12 Wherefore, let him who thinketh he standeth,  
13 take heed lest he fall. No temptation hath taken you, but such as belongs to man: and God is faithful, who will not suffer you to be tempted above what ye are able; but will make with the temptation also a passage out, that ye may be able  
14 to bear. Wherefore, my beloved, flee from idolatry. I speak as to wise men; judge ye what I  
15 say. The cup of blessing, for which we bless, is it not the joint participation of the blood of Christ? The loaf which we break, is it not the  
16 joint participation of the body of Christ? Because there is one loaf, we the many are one body: for we all participate of that one loaf.  
17  
18 Look at Israel after the flesh. Are not they who eat of the sacrifices joint partakers of the  
19 altar? What then do I affirm? that an idol is any thing, or that an idol sacrifice is any thing?  
20 No. But, that what the heathens sacrifice they sacrifice to demons, and not to God. Now, I would not have you to become joint partakers  
21 with demons. Ye cannot drink the cup of the Lord, and the cup of demons: ye cannot partake of the table of the Lord, and of the table of de-  
22 mons. Do we provoke the Lord to jealousy? are  
23 we stronger than he? All meats are lawful to me, but all are not expedient; all are lawful to  
24 me, but all do not edify. Let no one seek his own advantage only, but each that of his neigh-

\* Exod. xxxii. 6.

† Numb. xxi. 5, 6.

‡ Numb. xiv. 2. 29.

25 bear also. Whatever is sold in the shambles, eat, asking no question on account of conscience.

26 "For the earth is the Lord's, and the fulness thereof." \* And if any of the unbelievers invite you, and ye incline to go, whatever is set before you, eat, asking no question on account of conscience.

28 But if any one say to you, This is a thing sacrificed to an idol: do not eat, on account of him who showed it, and of conscience: "For the earth is the Lord's, and the fulness thereof."

29 Now, I say conscience, not thine own, but that of the other. But why is my liberty judged by another's conscience? Besides, if by grace I be a partaker, why am I evil spoken of for that for which I give thanks? Therefore, whether ye eat, or drink, or whatever ye do, do all to the glory of God.

32 Be ye no occasion of stumbling, neither to the Jews, nor to the Greeks, nor to the church of God.

33 Even as I please all men in all things, not seeking mine own advantage only, but that of the many also, that they may be saved.

XI. Become ye imitators of me, even as I also am

2 of Christ. Now I praise you, brethren, because in all things ye remember me, and hold fast the

3 traditions as I delivered them to you. But I would have you know, that of every man the head is Christ, and the head of the woman is the man, †

4 and the head of Christ is God. Every man who prayeth or prophesieth, having a veil upon his

5 head, dishonoureth his head. And every woman who prayeth or prophesieth with an unveiled head, dishonoureth her head. Besides, it is one and the

6 same with being shaven. Wherefore, if a woman be not veiled, even let her be shorn: but if it be a shame for a woman to be shorn or shaven, let her

7 be veiled. Now man, indeed, ought not to veil the head, being the image and glory of God: but

8 woman is the glory of man. Besides, man is not

9 of woman, but woman is of man. And also, man

\* Psalm xxiv. 1.

† Gen. iii. 16.

was not created for the woman; but woman for the man.

10 For this reason ought the woman to have a veil  
11 on her head, on account of the angels. However,  
neither is man without woman, nor woman with-  
12 out man, in the Lord. Besides, as the woman is  
from the man, so also the man is by the woman;  
13 but all from God. Judge in yourselves, is it de-  
14 cent that a woman pray to God unveiled? Doth  
not even nature itself teach you, that if a man in-  
15 deed have long hair, it is a disgrace to him? But  
if a woman have long hair, it is a glory to her:  
16 for her hair is given her for a veil. However, if  
any one resolves to be contentious, we have no  
17 such custom, neither the churches of God. Now,  
when I declare this, I praise you not, that ye  
come together, not for the better, but for the  
18 worse. For first, indeed, I hear, when ye come  
together in the church, there are divisions among  
19 you: and I partly believe it. For there must even  
be heresies among you, that the approved may be  
20 made manifest among you. But your coming to-  
gether into one place, is not to eat the Lord's sup-  
21 per. For in eating it, every one taketh first his  
own supper, and one, verily, is hungry, and ano-  
22 ther is filled. What, have ye not houses to eat  
and to drink in? or do ye think amiss of the  
church of God, and put to shame those who have  
not a supper? What shall I say to you? Shall  
I praise you for this? I praise you not.

23 For I received from the Lord, what also I deli-  
vered to you, That the Lord Jesus, in the night in  
24 which he was betrayed, took bread, and, having  
given thanks, he brake it, and said, Take; eat;  
this is my body, which is broken for you; this do  
25 in remembrance of me. In like manner also the  
cup, after he had supped, saying, This cup is the  
new covenant in my blood; this do, as often as ye  
26 drink it, in remembrance of me. Wherefore, as  
often as ye eat this bread, and drink this cup, ye

openly publish the death of the Lord, till the time  
27 he come. So then, whosoever shall eat this bread,  
and drink this cup of the Lord, unworthily, shall  
28 be guilty of the body and blood of the Lord. But  
let a man examine himself, and then of the bread  
29 let him eat, and of the cup let him drink. For he  
who eateth and drinketh unworthily, eateth and  
drinketh punishment to himself, not making a dif-  
30 ference of the body of the Lord. For this cause,  
many among you are sick and infirm, and a good  
number are dead.

31 But, if we would make a difference in ourselves,  
32 we should not be disapproved. But being judged  
of the Lord, we are corrected, that we may not  
33 with the world be condemned. Wherefore, my  
brethren, when ye come together to eat, cordially  
34 receive one another. And if any one hunger, let  
him eat at home; that ye may not come together  
to punishment. And the rest I will set in order  
when I come.

XII. Now, concerning spiritual matters, brethren, I  
2 would not have you ignorant. Ye know that ye  
were heathens, led away to idols that are dumb,  
3 even as ye happened to be led. Wherefore, I in-  
form you, that no one speaking by the Spirit of  
God, pronounceth Jesus accursed; and that no  
one can declare Jesus, Lord, except by the Holy  
4 Ghost. Now, there are diversities of gifts, but  
5 the same Spirit. And there are diversities of mi-  
6 nistries, but the same Lord. And there are diver-  
sities of in-workings, but it is the same God who  
7 worketh inwardly all in all. And to each is given  
the manifestation of the Spirit, for the advantage  
8 of all. Now, to one indeed, through the Spirit, is  
given the word of wisdom; and to another the  
word of knowledge, according to the same Spirit;  
9 and to another faith by the same Spirit; and to  
another the gifts of healings by the same Spirit;  
10 and to another the in-workings of powers; and to  
another prophecy; and to another discerning of spi-

rits ; and to another divers kinds of foreign tongues ; and to another the interpretation of foreign tongues.

11 Now, all these the one and the same Spirit in-  
worketh, distributing to each his proper gifts as he  
12 pleaseth. For as the body is one, although it have  
many members, and all the members of that one  
body, being many, are one body, so also is Christ.  
13 For, indeed, in one Spirit we all have been baptiz-  
ed into one body, whether Jews or Greeks, whe-  
ther slaves or freemen ; and all have been made to  
14 drink of one Spirit. Since, therefore, the body is  
15 not one member, but many, if the foot shall say,  
Because I am not the hand, I am not of the body,  
16 is it, for this, not of the body ? And if the ear shall  
say, Because I am not the eye, I am not of the  
17 body ; is it, for this, not of the body ? If the whole  
body were an eye, where were the hearing ? if  
the whole were hearing, where were the smelling ?  
18 But now, God hath placed the members, every  
one of them in the body, as he hath pleased.  
19 Besides, if all were one member, where were the  
20 body ? But now, indeed, there are many members,  
21 but one body. Therefore, the eye cannot say to  
the hand, I have no need of thee : nor again, the  
22 head to the feet, I have no need of you. Nay,  
those members of the body which seem to be more  
23 feeble, are much more necessary ; and those which  
we think are less honourable members of the body,  
around them we throw more abundant honour ;  
and so, our uncomely members have more abun-  
24 dant comeliness. But our comely members have  
no need. However, God hath tempered the body  
together, having given to the member which want-  
25 eth it, more abundant honour. That there may  
be no schism in the body ; but that the members  
may have the very same anxious care one for ano-  
26 ther. And so, whether one member suffer, all the  
members jointly suffer ; or one member be hon-  
27 oured, all the members jointly rejoice. Now, ye  
are the body of Christ and members in part.



28 Therefore, these indeed God hath placed in the church ; first, apostles ; secondly, prophets ; thirdly, teachers ; next, powers ; then, gifts of healings, 29 helpers, directors ; kinds of foreign languages. Are all apostles ? are all prophets ? are all teachers ? 30 have all powers ? have all the gifts of healings ; do all speak in foreign languages ? do all interpret ? 31 Now ye earnestly desire the best gifts, but yet I show you a more excellent way.

XIII. Though I could speak with the tongues of men and of angels, but have not love, I become as 2 sounding brass, or a noisy cymbal. And though I have prophecy, and know all mysteries, and all knowledge ; and though I have all faith, so as to remove mountains, but have not love, I am nothing. 3 And though I spend all my goods in feeding the poor, and though I deliver my body that I may be burned, but have not love, I am nothing profit- 4 ed. Love suffereth long and is kind. Love envieth not. Love doth not vaunt, is not puffed up, 5 doth not behave itself unbecomingly : doth not seek its own things only : is not exasperated : doth not 6 imagine evil : doth not rejoice in iniquity, but 7 jointly rejoiceth in the truth : covereth all things, believeth all things, hopeth all things, endureth all 8 things. Love never at any time faileth : but whether prophecies, they shall be abolished ; or foreign 9 languages, they shall cease ; or knowledge, it shall 10 be abolished. Besides, we know only in part, and prophesy in part. But when the perfect gift is 11 come, the one in part shall be abolished. When I was a child, I spake as a child, I conceived as a child, I reasoned as a child. But when I became 12 a man, I put away the things of a child. For now we see through a glass obscurely ; but then face to face : now I know in part ; but then, I shall fully 13 know, even as I am fully known. And now abideth faith, hope, love, these three ; but the greatest of these is love.

XIV. Pursue love, and earnestly desire spiritual gifts,

- 2 but especially that ye may prophesy.\* For he who speaketh in a foreign language, speaketh not to men but to God; for no one understandeth him; nevertheless, by the Spirit he speaketh mysteries. But he who prophesieth, speaketh to men for edification, and exhortation, and consolation. He who speaketh in a foreign language, edifieth himself; but he who prophesieth, edifieth the church. I wish, indeed, that ye all spake in foreign languages, but rather that ye prophesied: for greater is he who prophesieth than he who speaketh in foreign languages, unless some one interpret, that the church may receive edification. For now, brethren, if I should come to you speaking in foreign languages, what shall I profit you, unless I shall speak to you intelligibly, either by revelation, or by knowledge, or by prophecy, or by doctrine?
- 7 In like manner, things without life giving sound, whether pipe or harp, unless they give a difference to the notes, how shall it be known what is piped or harped? And therefore, if the trumpet give an unknown sound, who will prepare himself for battle? So also ye, unless with the tongue ye give intelligible speech, how shall it be known what is spoken? therefore ye will be speaking into the air.
- 10 There are, perhaps, as many kinds of languages in the world as ye speak, and none of them is without signification. Yet, if I do not know the meaning of the language, I shall be to him who speaketh a barbarian, and he who speaketh will be a barbarian to me. Wherefore, ye also, since ye are earnestly desirous of spiritual gifts, seek them, that

\* **Prophecy.** A general name denoting the speaking by inspiration in a known tongue, to the instruction of the church. When the apostles, who were endowed with the word of wisdom, and the superior prophets who were endowed with the word of knowledge prophesied, they did it by inspiration, called (verse 6) revelation and knowledge. But there were other kinds of inspiration, called (in the same verse) prophecy and doctrine, which belonged to the inferior prophets. These were said to prophesy, when by inspiration they uttered prayers and psalms in which the church joined them; or delivered a discourse relating to some point of doctrine or practice. Which being done in a known language, the church was edified, exhorted, and comforted. See verses 15—26.

ye may abound for the edification of the church.  
13 For which cause, let him who prayeth in a foreign  
14 language, pray so as some one may interpret. For  
if I pray in a foreign language, my spirit prayeth,  
15 but my meaning is without fruit. What then is to  
be done? I will pray with the Spirit, but I will  
pray also with meaning: I will sing with the Spirit,  
16 but I will sing also with meaning. Else, when  
thou shalt bless with the Spirit, he who filleth up  
the place of the private person, how shall he say  
the Amen to thy thanksgiving, since he knoweth  
17 not what thou sayest? For then indeed givest  
18 thanks well, but the other is not edified. I give  
thanks to my God, speaking in foreign languages  
19 more than all of you: yet in the church I had  
rather speak five sentences with my meaning under-  
stood, that I may instruct others also, than ten  
20 thousand sentences in a foreign language. Bre-  
thren, be not children in understanding; but in  
evil be ye children, and in understanding be ye full  
21 grown men. In the law it is written, "Surely,  
with other tongues, and with other lips, I will  
speak to this people; yet not even so will they  
22 hearken to me, saith the Lord."\* So that foreign  
languages are for a sign, not to believers, but to  
unbelievers: but prophecy is for a sign not to un-  
23 believers, but to believers. If, then, the whole  
church be come together in one place, and all  
speak in foreign languages, and there come in un-  
learned persons or unbelievers, will they not say  
24 that ye are mad? But if all prophesy, and there  
come in an unbeliever, or an unlearned person, he  
25 is reprov'd by all, he is examined by all. And  
thus the secrets of his heart are made manifest;  
and so, falling on his face, he will worship God,  
carrying away word, that God actually is among  
26 you. What then is to be done, brethren? When  
ye are come together, each of you hath a psalm,  
hath a discourse, hath a foreign language, hath a

\* Isaiah, xxviii. 11.

revelation, hath an interpretation. Let all be done  
27 to edification. And, if any one speak in a foreign  
language, let it be by two, or at most three sen-  
28 tences, and separately; and let one interpret. But  
if there be no interpreter, let him be silent in the  
church; yet let him speak to himself, and to God.  
29 Now, let two or three prophets speak, and let the  
30 others discern. But if to another sitting by, any  
31 thing be revealed, let the first be silent. For ye  
can all prophesy one by one, so as all may learn  
32 and all be comforted. For the spiritual gifts of  
33 the prophets are subject to the prophets. Besides,  
God is not the author of disturbance, but of peace;  
as in all the churches of the saints is well known.  
34 Let your women be silent in the churches: for it  
hath not been permitted to them to speak; but  
they must be in subjection, as also the law com-  
35 mandeth. And if they wish to learn any thing,  
let them ask their own husbands at home, for it is  
an indecent thing for women to speak in the church.  
36 What? went the word of God forth from you  
37 women? or did it only come to you? If any one  
be really a prophet, or a spiritual person, let him  
acknowledge the things I write to you, that they  
38 are the commandments of the Lord. And if any  
39 one be ignorant, let him be ignorant. Wherefore,  
brethren, earnestly desire to prophesy; and hinder  
40 not to speak in foreign languages. Let all things  
be done decently, and in order.

XV. Now, I make known to you, brethren, the gos-  
pel which I preached to you, which also ye receiv-  
2 ed, and in which ye stand. By which also ye are  
saved, if ye remember in what manner I preached  
to you: unless indeed, ye have believed rashly.  
3 For I delivered to you among the first things, what  
also I received first, That Christ died for our sins,  
4 according to the Scriptures; and that he was  
buried, and that he rose again the third day, ac-  
5 cording to the Scriptures; and that he was seen of  
6 Cephas, then of the twelve. After that, he was

seen of above five hundred brethren at once, of whom the greater part remain to this present time, 7 but some are fallen asleep. After that he was seen 8 of James; then of all the apostles. And last of all he was seen of me also, as of an abortive apostle. 9 For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted 10 the church of God. But by the grace of God I am what I am: and his grace which was bestowed on me was not vain, for I have laboured more abundantly than all of them; yet not I, but the grace of 11 God which is with me. Well, then, whether I or they preach, thus we preach, and thus ye believed. 12 Now if it be preached that Christ was raised from the dead, how can some among you say that there 13 is no resurrection of the dead? For, if there be no resurrection of the dead, neither hath Christ been 14 raised. And if Christ hath not been raised, false certainly is our preaching, and false also is your 15 faith. Besides, we are found even false witnesses concerning God, because we have witnessed against God, that he raised Christ, whom he raised not, 16 if verily the dead are not raised. And, if the dead are not raised, neither hath Christ been raised. 17 Farther, if Christ hath not been raised, your faith 18 is useless, ye are still in your sins. Certainly also they who are fallen asleep for Christ are perished. 19 If in this life only we have hope by Christ, we are 20 of all men the most miserable. But now Christ is raised from the dead, and is become the first fruit 21 of them who have fallen asleep. For since through a man came death, through a man also cometh the 22 resurrection of the dead. Therefore as by Adam all die, so also, by Christ all shall be made alive. 23 But every one in his proper band; the first fruit, Christ; afterward, they who are Christ's at his com- 24 ing. Then the end shall be, when he will deliver up the kingdom to God, even the Father, when he shall have destroyed all government, and all autho- 25 rity, and power. For he must reign, till he hath 26 put all the enemies under his feet. The last enemy,

27 death, shall be destroyed. For he hath subjected all things under his feet. Now when it saith, That all things are subjected, manifest it is, that he is excepted, who hath subjected all things to him.

28 Now, when all things are subjected to him, then even the Son himself shall be subjected to him, who subjected all things to him, that God may be over

29 all things, in all places. Otherwise, what shall they do who are baptized for the resurrection of the dead, if the dead rise not at all? and why are they baptized for the resurrection of the dead?

30 Why are we also in danger every hour? By the

31 boasting concerning you, which I have on account

32 of Christ Jesus our Lord, I die daily. If, after the manner of men, I have fought with wild beasts at Ephesus, what is the advantage to me, if the dead rise not? let us eat and drink, for to-morrow

33 we die. Be not deceived: Evil communications

34 corrupt good manners. Awake, as is fit, and do not sin: for some of you are ignorant of God: for

35 shame to you I speak this. But some one will say, how can the dead be raised up? and with what

36 kind of body do they come? Thou fool, what thou

37 sowest is not quickened unless it die. And as to what thou sowest, thou sowest not the body which shall be, but bare grain, perhaps of wheat, or of

38 some of the other kinds: but God giveth it a body, as it hath pleased him, and to each of the seeds its

39 proper body. All flesh is not the same flesh: but there is one flesh indeed of men, and another flesh of beasts, and another of fishes, and another of

40 fowls. And there are bodies celestial, and bodies terrestrial: but different indeed, is the glory of the

41 celestial, and different that of the terrestrial. The glory of the sun is one, and the glory of the moon another, and the glory of the stars another: more-

42 over, star excelleth star in glory. Wherefore, even the resurrection of the dead is possible: It is sown

43 in corruption, it is raised in incorruption: It is sown in dishonour, it is raised in glory: It is sown

44 in weakness, it is raised in power: It is sown an animal body, it is raised a spiritual body. There is

45 an animal body, and there is a spiritual body. For  
thus it is written, "The first man Adam was made  
a living soul, the last Adam a vivifying spirit." \*  
46 However, that was not first which is spiritual, but  
that which is animal; and then that which is spiri-  
47 tual. The first man, from the earth was earthy,  
the second man, the Lord from heaven, is heavenly.  
48 As the earthy, such also the earthy shall be: and  
as the heavenly, such also the heavenly shall be.  
49 For, as we have borne the image of the earthy  
man, we shall also bear the image of the heavenly  
50 man. And this I affirm, brethren, because flesh  
and blood cannot inherit the kingdom of God; nei-  
51 ther can corruption inherit incorruption. Behold,  
I tell you a mystery; we shall not indeed all die,  
52 but we shall all be changed, in a moment, in the  
twinkling of an eye, at the last trumpet; for it  
shall sound, and then the dead shall be raised in-  
53 corruptible; and we shall be changed. For this  
corruptible body must put on incorruption, and  
54 this mortal body must put on immortality. Now  
when this corruptible body shall have put on incor-  
ruption, and this mortal body shall have put on  
immortality, then shall happen the thing which  
is written, "Death is swallowed up for ever." †  
55 Where, O death! is thy sting? Where, O grave!  
56 is thy victory? For the sting of death is sin; and  
57 the strength of sin is the law. Now thanks be to  
God who giveth us the victory, through our Lord  
58 Jesus Christ. Wherefore, my beloved brethren,  
be ye stable, unmoved, abounding in the work of  
the Lord at all times, knowing that your labour in  
the Lord is not vain.

XVI. Now, concerning the collection which is for the  
saints, as I ordered the churches of Galatia, so also  
2 do ye. On the first day of every week, let each  
of you lay somewhat by itself, according as he may  
have prospered, putting it into the treasury, that  
3 when I come there may be then no collections. And,  
when I come, whomsoever ye shall approve by

\* Gen. ii. 7.

† Isa. xxv. 8.

letters, them I will send to carry your gift to Jerusalem. Or, if it be proper that even I should go, they shall go with me. Now, I will come to you, when I have passed through Macedonia. (For I do pass through Macedonia.) And, perhaps, I shall abide, and even winter with you, that ye may send me forward, whithersoever I may go. For I will not now see you in passing, but I hope to remain with you some time, if the Lord permit. However, I shall remain at Ephesus until Pentecost. For a great and effectual door is opened to me, yet there are many opposers. Now, if Timothy be come, take care that he be among you without fear; for he worketh even as I do, the work of the Lord. Wherefore, let no one despise him; but send him forward in peace, that he may come to me; for I expect him with the brethren. And with relation to our brother Apollos, I entreated him much to go to you with the brethren: but his inclination was not at all to go now, but he will go, when he shall find a convenient season. Watch ye, stand fast in the faith, quit yourselves like men, be strong. Let all your matters be done with love. Ye know the family of Stephanas, that it is the first fruit of Achaia, and that they have devoted themselves to the ministry to the saints. I entreat you, therefore, brethren, that ye submit yourselves to such, and to every joint worker and labourer. I am glad of the coming of Stephanas, and Fortunatus, and Achaicus; for they have supplied your deficiency, and have refreshed my spirit and yours: wherefore, acknowledge ye such persons. The churches of Asia salute you. Aquila and Pricilla salute you much in the Lord, with the church which is in their house. All the brethren salute you. Salute one another with an holy kiss. The salutation of Paul with mine own hand. If any one love not the Lord Jesus Christ, he shall be Anathema, Maran atha. The grace of our Lord Jesus Christ be with you. My love be with you all in Christ Jesus. Amen.



THE  
SECOND EPISTLE OF PAUL  
THE APOSTLE  
TO THE  
CORINTHIANS.

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- I. PAUL, an apostle of Jesus Christ by the will of God, and Timothy my brother, to the church of God which is in Corinth, together with all the  
2 saints who are in all Achaia: Grace be to you, and peace from God our Father, and from the  
3 Lord Jesus Christ. Praised be the God and Father of our Lord Jesus Christ, the Father of tender  
4 mercies, and the God of all consolation, who comforteth us in all our affliction, that we may be able to comfort them who are in any affliction, by the consolation wherewith we ourselves are com-  
5 comforted of God. For as the sufferings for Christ abound in us, so also our consolation aboundeth  
6 through Christ. Whether therefore we be afflicted, it is for your consolation and salvation, which is wrought in you by enduring the same sufferings which we also suffer: or whether we be comfort-  
7 ed, it is for your consolation and salvation. And our hope concerning you is firm, knowing that as ye are partakers of the sufferings, so also shall ye  
8 be of the consolation. Wherefore, we would not have you ignorant, brethren, concerning our affliction which happened to us in Asia, that we were exceedingly pressed above our strength, inso-

9 much that we despaired even of life. However, we had the sentence of death in ourselves, that we should not trust in ourselves, but in God, who  
10 raiseth the dead; who delivered us from so great a death, and doth deliver: in whom we trust that  
11 he will yet deliver us; ye also working together secretly for us by prayer, so as the gift which cometh to us through many persons, may by many  
12 persons, be thankfully acknowledged for us. For our boasting is this, the testimony of our conscience, that with the greatest simplicity and sincerity, not with carnal wisdom, but with the grace of God, we have behaved in the world, and  
13 more especially among you. For we write no other things to you than what ye read, and also acknowledge, and I hope that even to the end ye  
14 will acknowledge; seeing, indeed, ye have acknowledged us in part, that we are your boasting, even as ye also will be ours, in the day of the  
15 Lord Jesus. And in this persuasion I purposed to come to you first, that ye might have a second  
16 gift; and from you to pass through into Macedonia, and from Macedonia to come again to you, and by you to be sent forward into Judea. Wherefore, having purposed this, did I, forsooth, use levity? or the things which I purpose, do I purpose according to the flesh, so as with me yea should be  
17 yea, and nay nay, as it suits my designs? But as God is faithful, certainly our word which was  
18 to you, was not yea and nay. For the Son of God, Jesus Christ, who was preached to you by us, even by me and Silvanus, and Timothy, was not yea  
19 and nay, but through him was yea. And whatever promises of God were preached by us, were through him yea, and through him amen, to the  
20 glory of God. Now he who establisheth us with you in Christ, and who hath anointed us, is God;  
21 who hath also sealed us, and given us the earnest of the Spirit in our hearts. Now I call on God as  
22 a witness against my soul, That sparing you I have

24 not as yet come to Corinth. Not because we lord it over you through the faith, but we are joint workers of your joy : for by the faith ye stand.

II. Besides, I determined this with myself, not to  
2 come again to you with sorrow. For if I should make you sorry, verily who is it that could make me glad, unless the same who is made sorry by  
3 me? Wherefore, I wrote to you this very thing, that coming I might not have sorrow from them by whom I ought to rejoice, being firmly persuaded concerning you all, that my joy is the joy of  
4 you all. For out of much affliction and distress of heart, I wrote to you with many tears; not that ye might be made sorry, but that ye might know the love which I have most abundantly towards  
5 you. Now, if a certain person hath grieved me, he hath not grieved me, except by a part of you,  
6 that I may not lay a load on you all. Sufficient for such an one is this punishment, which was inflicted by the greater number. So that, on the  
7 other hand, ye ought more willingly to forgive and comfort him, lest such a one should be swallowed  
8 up by excessive grief. Wherefore, I beseech you, publicly to confirm to him your love. Besides, I wrote for this end also, that I might know the  
9 proof of you, whether ye be obedient in all things.  
10 Now, to whom ye forgive any thing, I also forgive : and even I, if I have now forgiven any thing, to whom I forgave it, for your sakes I forgave it, in the person of Christ : that we may  
11 not be over-reached by Satan : for we are not ignorant of his devices. Moreover, when I came to  
12 Troas in order to preach the gospel of Christ, and  
13 a door was opened to me by the Lord, I had no rest in my spirit, because I found not Titus my brother : therefore, bidding them farewell, I went  
14 away into Macedonia. Now, thanks be to God, who at all times causeth us to triumph with Christ, and who, by us, diffuses the smell of the  
15 knowledge of him in every place. For we are

through God a fragrant smell of Christ, among  
16 the saved, and among the destroyed. To these  
indeed we are the smell of death ending in death;  
but to the others, the smell of life ending in life:  
17 and for these things who is fit? However, we  
are not like many who adulterate the word of  
God: but really from sincerity, yea really from  
God, in the sight of God, we speak concerning  
Christ.

III. Must we begin again to recommend ourselves?  
Or need we, as some, letters of recommendation to  
2 you, or letters of recommendation from you? Ye  
are our letter written on our hearts, known and  
read of all men.

3 For ye are plainly declared Christ's letter mi-  
nistered by us, written not with ink, but with  
the Spirit of the living God; not on tables of  
4 stone, but on fleshly tables of the heart. Now a  
boasting of this kind we have through Christ with  
5 God: not because we are fit of ourselves to rea-  
son any thing as from ourselves, but our fitness is  
6 from God: who indeed hath fitted us to be minis-  
ters of the new covenant, not of the letter, but of  
the Spirit: now the letter killeth, but the Spirit  
7 maketh alive. Besides, if the ministry of death,  
imprinted on stones with letters was done with  
glory, so that the children of Israel could not look  
stedfastly on the face of Moses, because of the  
8 glory of his face which was to be abolished; how  
shall not the ministry of the Spirit rather be with  
9 glory? And, if the ministry of condemnation was  
honour, much more doth the ministry of righ-  
10 teousness abound in honour. And therefore, that  
which was glorified, was not glorified in this  
11 respect, by reason of the excelling glory. Be-  
sides, if that which is abolished, is abolished by  
glory, much more that which remaineth, remain-  
12 eth in glory. Wherefore, having such a persua-  
13 sion, we use much plainness of speech: And not  
as Moses, who put a veil upon his face, that the

children of Israel might not stedfastly look to the  
14 end of the thing to be abolished. Now their minds  
were blinded: for, until this day, the same veil re-  
maineth in the reading of the old covenant, it not  
being revealed, that it is abolished by Christ.  
15 Moreover, until this day, when Moses is read, the  
16 veil lieth upon their heart. But, when it shall  
turn to the Lord, the veil shall be taken from  
17 around it. Now the Lord is the Spirit: and where  
18 the Spirit of the Lord is, there is freedom. For  
we all; with an unveiled face, reflecting as mirrors  
the glory of the Lord, are transformed into the  
same image, from glory to glory, as from the Lord  
of the Spirit.

IV. Wherefore, having this ministry, as we have  
2 received mercy, we do not flag. Also, we have  
commanded away the hidden things of shame, not  
walking in craftiness, nor handling the word of  
God deceitfully; but, by the manifestation of the  
truth, recommending ourselves to every man's  
3 conscience in the sight of God. If, therefore,  
even our gospel be veiled, it is veiled to them who  
4 destroy themselves. By whom the God of this  
world hath blinded the minds of the unbelievers,  
in order that the light of the gospel of the glory  
of Christ, who is the image of God, might not  
5 shine to them. Now, we preach not ourselves, but  
Christ Jesus as Lord, and ourselves your servants  
6 on account of Jesus. For God who commanded  
light to shine out of darkness, he hath shined into  
our hearts, to give you the light of the knowledge  
of the glory of God in the face of Jesus Christ.

7 But we have this treasure in earthen vessels,  
that the excellency of the power might be God's,  
8 and not belonging to us. We are pressed on every  
side, but not straitened; perplexed, but not in de-  
9 spair; pursued, but not utterly forsaken; thrown  
10 down, but not killed; at all times carrying about  
in the body, the putting to death of the Lord Je-  
sus, that the life also of Jesus may be manifested in

11 our body. For always we who live are exposed to death for the sake of Jesus, that the life also of  
12 Jesus may be manifested in our mortal flesh. So that death, verily, worketh strongly in us, but life  
13 in you. Yet having the same spirit of faith, according to what is written,\* I believed, therefore I have spoken; we also believe, and therefore  
14 speak; knowing, that he who raised up the Lord Jesus, will raise us up also by Jesus, and will present us with you. For all our sufferings are for your sakes, that the grace which hath abounded to many may, through the thanksgiving of many,  
16 overflow to the glory of God. Therefore we do not flag; but even although our outward man is wasted, yet the inward man is renewed day by  
17 day. Besides, the momentary light thing of our affliction, worketh out for us a most exceeding  
18 eternal weight of glory: we not aiming at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal.

V. FOR we know that, when our earthly house, which is a tent, is destroyed, we have a building from God, an house not made with hands, eternal,  
2 in the heavens. But yet, in this tent we groan, earnestly desiring to go permanently into our habitation which is heavenly. And surely, if we go  
3 in, we shall not be found destitute. But yet, we who are in the tent groan, being burdened: not because we desire to go out, but to go permanently  
4 in, that what is mortal may be swallowed up of  
5 life. Now he who hath effectually wrought us to this very desire is God, who also hath given us  
6 the earnest of the Spirit. We are bold, therefore, at all times, because we know, that being at home in the body, we are from home from the Lord.  
7 For we walk by faith, and not by sight. We are bold also, because we are well pleased rather to go

\* Psalm cxvi. 10.

from home out of the body, and to be at home  
9 with the Lord. And for that reason, we strive  
earnestly, whether being at home, or being from  
10 home, to be acceptable to him. For we must all  
appear before the tribunal of Christ, that every  
one may receive things in the body, according to  
what he hath done, whether it be good or bad.  
11 Knowing, therefore, the terror of the Lord, we  
persuade men, and are made manifest to God;  
and I trust are made manifest even to your con-  
12 sciences. However, we do not again recommend  
ourselves to you, but only give you occasion of  
boasting concerning us, that ye may have an an-  
13 swer to them who boast on account of appearance,  
and not of heart. For whether we be besides our-  
selves, it is for God; or whether we be sober, it is  
14 for you. For the love of Christ constraineth us  
who judge this, that if one died for all, certainly  
15 all were dead; and that he died for all, that they  
who live should no longer live to themselves, but  
to him who died and rose again for them.

16 Wherefore, we, from this time forth, respect no  
man on account of the flesh: and even if we have  
esteemed Christ on account of the flesh, yet now  
17 we esteem him no more on that account. For, if  
any one be in Christ, he is a new creature: old  
things have passed away, behold all things have  
18 become new! But all of God, who hath recon-  
ciled us to himself through Jesus Christ, and hath  
given to us the ministry of the reconciliation:—  
19 namely, that God is by Christ reconciling the  
world to himself, not counting to them their tres-  
passes; and hath put in us the word of the reconci-  
20 liation. In Christ's stead, therefore, we execute the  
office of ambassadors. And seeing God beseeches  
by us, we pray in Christ's stead: Be ye reconciled  
21 to God. For him who knew no sin, he hath made  
a sin-offering for us, that we might become the  
righteousness of God through him.

VI. Now, fellow-labourers, we also beseech you not

2 to receive the grace of God in vain. For he saith,  
“ In an accepted season I have heard thee ; and in  
the day of salvation I have helped thee.” \* Behold,  
3 now is the highly accepted season ; behold,  
4 now is the day of salvation. Give no occasion of  
stumbling to any one, that the ministry may not  
5 be found fault with. But by every thing let us es-  
tablish ourselves as ministers of God, by much  
6 patience, by oppressions, by necessities, by dis-  
tresses ; by stripes, by imprisonments, by tumults,  
7 by labours, by watchings, by fastings ; by purity,  
8 by knowledge, by long-suffering, by goodness, by  
9 a holy spirit, by love unfeigned ; by the word of  
truth, by the power of God, through the right and  
10 left hand armour of righteousness ; through ho-  
nour and dishonour, through bad fame and good  
11 fame, as deceivers, yet true ; as unknown, yet  
well known ; as dying, yet behold we live ; as  
12 chastised, yet not killed ; as sorrowing, but always  
rejoicing ; as poor, but making many rich ; as  
13 having nothing, yet possessing all things. Our  
mouth is opened to you, O Corinthians, our heart  
14 is enlarged. Ye are not straitened in us, but ye  
are straitened in your own bowels. Now the same  
recompense I request, (I speak as to my children)  
15 Be ye also enlarged. Become not discordantly  
yoked with infidels : for what participation hath  
righteousness and wickedness ? and what inter-  
16 course hath light with darkness ? and what agree-  
ment hath Christ with Belial ? or what portion a  
believer with an infidel ? And what placing to-  
gether is there of the temple of God with the temple  
of idols ? for ye are the temple of the living God ;  
as God hath said, “ Assuredly I will dwell among  
them, and walk among them ; and I will be their  
17 God, and they shall be to me a people.” † Where-  
fore, come out from among them, and be ye sepa-  
rated, saith the Lord, ‡ and touch no unclean per-  
18 son ; and I will receive you ; and I will be to you

\* Isaiah, xlix. 8.

† Levit. xxvi. 11, 12.

‡ Isaiah, lii. 11.



a Father, and ye shall be to me sons and daughters, saith the Lord Almighty.

VII. WHEREFORE, having these promises, beloved, let us cleanse ourselves from all pollution of the flesh and spirit; perfecting holiness in the fear of  
2 God. Receive us: we have injured no one, we have corrupted no one, we have deceived no one.  
3 I speak not this to condemn you; for I have said before, that ye are in our hearts, to die together, and to live together.

4 Great is my freedom of speech to you, great is my boasting concerning you: I am filled with consolation; I exceedingly abound in joy in all our af-  
5 fliction. For when we were come into Macedonia, our flesh had no rest, but we were distressed on every side: without were fightings, within were  
6 fears. Nevertheless God, who comforteth them who are cast down, comforted us by the coming of  
7 Titus: And not by his coming only, but also by the consolation wherewith he was comforted by you, having related to us your earnest desire, your lamentation, your zeal for me; so that I rejoiced  
8 the more. Therefore, although I made you sorry by that letter, I do not repent, although I did repent: for I perceive, that that letter, although but  
9 for an hour, made you sorry properly. I now rejoice, not because ye were made sorry, but because ye were made sorry to a change of conduct: for ye were made sorry according to God, that ye might not be punished by us in any manner.  
10 For the sorrow according to God worketh out a change of conduct unto salvation, not to be repented of; but the sorrow of the world worketh  
11 out death. Behold now, this very thing, that ye were made sorry according to God, what carefulness it wrought in you, yea, apologizing, yea, displeasure, yea, fear, yea, earnest desire, yea, zeal, yea, punishment. By every thing ye have shown yourselves to be now pure in this matter.  
12 Indeed, although I wrote to you severely, it was

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not for his sake who did the wrong, nor for his sake who suffered the wrong, but rather for the sake of showing to you our care, which is concerning you in the sight of God. For this reason, we were comforted in your comfort; and exceedingly the more we joyed for the joy of Titus, because his spirit was set at ease by you all. Therefore, if I have boasted any thing to him concerning you, I am not ashamed: for as we spake all things concerning you in truth, so also our boasting which was before Titus, is found a truth. And his tender affection is more abundant toward you, whilst he remembereth the obedience of you all, and how ye received him with fear and trembling. I rejoice then that I have confidence in you in every thing.

VIII. Now, brethren, we make known to you the grace of God which is given to the churches of Macedonia; that, in a great trial of affliction, the overflowing of their joy, notwithstanding their deep poverty, hath overflowed in the riches of their liberality. For, according to their power, (I bear witness) nay, beyond their power, they were willing of themselves; with much entreaty requesting us that we would receive the gift and the fellowship of the ministry, which is to the saints. And not as we feared; but first gave themselves to the Lord, and then to us by the will of God. This moved us to entreat Titus, that, as he had formerly begun, so he would also finish the same gift among you likewise. Now, as ye abound in every grace, in faith, and speech, and knowledge, and all diligence, and in your love to us; I wish that ye may abound in this grace also. I speak not this as an injunction, but on account of the diligence of others, and as proving the sincerity of your love. For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor, that ye through his poverty might be rich. And herein I give my

opinion, that this is profitable for you, who have formerly begun, not only to do, but also to be willing since the last year.

11 At present, therefore, finish the doing of it; that as there was a readiness to will, so also let  
12 there be to finish from what ye have. For if a willingness of mind be present, according to what any one hath he is well accepted, not according to  
13 what he hath not. However, I mean not that ease should be to others, and distress to you: But on  
14 account of equality, that at the present time your abundance may be a supply for their want, that, at another time, their abundance also may be a supply  
15 for your want, so as there may be equality. As it is written, "He who gathered much had nothing over; and he who gathered little had no lack." \*  
16 Now thanks be to God, who hath put the same earnest care concerning you into the heart of  
17 Titus. For my exhortation, indeed, he accepted; but, being more diligent, of his own accord he is  
18 come out to you. And with him we have sent the brother, whose praise by the gospel is throughout  
19 all the churches. And not that only, but who was also chosen of the churches, our fellow-traveller with this gift, which is ministered by us to the  
20 glory of the Lord himself, and declaration of your ready mind. Taking care of this, that no one  
21 should blame us in this abundance which is ministered by us. Premeditating things comely, not only in the sight of the Lord, but also in the sight  
22 of men. And we have sent with them our brother, whom we have often-times found diligent in many things, but now much more diligent, upon  
23 the great confidence which he hath in you. If any inquire concerning Titus, he is my partner and fellow-labourer towards you; or if our brethren be inquired of, they are the messengers of  
24 the churches, and the glory of Christ. Wherefore, the proof of your love, and of our boasting

\* Exod. xvi. 18.

concerning you, show ye before them, and before the face of the churches.

- IX. BUT indeed, concerning the ministry which is to the saints, it is superfluous for me to write to you. For I know your willingness, of which I boasted on your behalf to the Macedonians, that Achaia was prepared since the last year; and your zeal hath stirred up very many. Yet I have sent the brethren, that our boasting which was concerning you, may not be rendered false in this particular; but that, as I said, ye may be prepared: Lest, perhaps, if the Macedonians come with me, and find you unprepared, we (that we say not ye) should be put to shame by this confident boasting. Therefore I thought it necessary to entreat the brethren, that they would go before to you, and complete beforehand your formerly announced gift, that the same might be thus ready as a gift, and not as a thing extorted. Now, this I say, He who soweth sparingly, sparingly also shall reap; and he who soweth bountifully, bountifully also shall reap. Every one according as he purposeth in his heart, ought to give; not with grief, nor by constraint: for God loveth a cheerful giver. And God is able to make every blessing abound to you; that in every thing always having all sufficiency ye may abound in every good work: As it is written, "He hath dispersed; he hath given to the poor: his righteousness remaineth for ever." \*
- Now, may he who supplieth seed to the sower, and bread for meat, supply and multiply your seed sown, and increase the produce of your righteousness. That ye may be enriched in every thing to all liberality, which worketh out through us thanksgiving to God. For the ministry of this public service, not only filleth up completely the wants of the saints, but also aboundeth in many thanksgivings to God. They, through the proof

\* Psalm cxii. 9.

of this ministry, glorifying God for your professed subjection to the gospel of Christ, and for the liberality of your communication to them, and to  
14 all. And in their prayer for you, ardently loving  
15 you on account of the exceeding grace of God bestowed on you. Now, thanks be to God for his unspeakable gift.

X. Now I the same Paul, who, when present, forsooth, am humble among you, but when absent am bold toward you, beseech you by the mildness and  
2 clemency of Christ. And I request, that when present I may not be bold, with that confidence wherewith I conclude to be bold against some, who conclude us to be really persons who walk  
3 according to the flesh. For, though we walk in the flesh, we do not war according to the flesh.  
4 For the weapons of our warfare are not fleshly, but exceeding powerful for the overturning of  
5 strong holds. We overturn reasonings, and every high thing raised up against the knowledge of God, and lead captive every thought to the obedience of Christ: and are prepared to punish all disobedience, when your obedience is completed.  
7 Do ye look on things according to appearance? If any one is confident in himself that he is Christ's, let him, on the other hand, reason this from himself, that as he is Christ's, so also we are Christ's.  
8 And therefore, if I should boast somewhat more abundantly of our power, which the Lord hath given us for your edification, and not for your destruction, I should not be ashamed. That I may  
9 not seem as if I would terrify you by letters.  
10 For his letters, saith he, are indeed weighty and strong, but his bodily presence weak, and his  
11 speech contemptible. Let such an one conclude this, that such as we are in speech by letters, when absent, the same also when present, we will  
12 be indeed. But we dare not rank and compare ourselves with some who commend themselves: However, they among themselves measuring them-

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selves, and comparing themselves with themselves,  
13 do not understand themselves. Further, we will not boast of things not measured; but to have come even to you, according to the measure of the line which the God of measure hath allotted to us.  
14 For we do not stretch ourselves beyond our line, as not reaching to you; but we are come as far as  
15 to you also in the gospel of Christ. We do not boast of things not measured, that is, of other men's labours; but we have hope, when your faith is increased, to be by you enlarged with respect to  
16 our line into abundance; to preach the gospel in the regions beyond you; and not in another man's  
17 line, to boast of things already prepared. He then  
18 who boasteth, let him boast in the Lord. For not he who commendeth himself is approved, but whom the Lord commendeth.

XI. I wish ye could bear some little of my foolish-  
2 ness: yea, even bear ye with me. For I am jealous of you with a great jealousy; because I have betrothed you to one husband, to present you a  
3 chaste virgin to Christ. But I am afraid, lest somehow, as the serpent beguiled Eve by his subtilty, so your minds should be corrupted from the  
4 simplicity which is due to Christ. If now, indeed, he who is come, preacheth another Jesus, whom we have not preached, or if ye receive a different spirit which ye have not received from me, or a different gospel which ye have not embraced, ye might well bear with him.

5 Yet I conclude I am in nothing behind the very  
6 greatest of the apostles. And even, if I be an unlearned person in speech, yet not in knowledge: But on every occasion we have been made manifest by all things among you. Have I committed an offence in humbling myself that ye might be exalted, because I have preached the gospel of God  
8 to you as a free gift? Other churches I spoiled,  
9 taking wages from them to do you service. For being present with you, and in want, I distressed no one; but my want, the brethren coming from

Macedonia fully supplied; and in every thing I have kept, and will keep myself, from being burdensome to you. As the truth of Christ is in me, surely this same boasting shall not be stopped, concerning me in the regions of Achaia. For what reason? Because I do not love you? God knoweth. But what I do, that I will do, that I may cut off opportunity from them who desire opportunity, that wherein they boast, they may be found even as we. For such are false apostles, deceitful workmen, transforming themselves into apostles of Christ. And no wonder; for Satan himself transformeth himself into an angel of light. Therefore it is no great wonder, if his ministers also transform themselves as ministers of righteousness; of those the end shall be according to their works. Moreover, I say, Let no one think me a fool; but if otherwise, at least as a fool, bear with me, that I also may boast a little. What I speak in this confident boasting, I do not speak according to the Lord, but as in foolishness. Seeing many boast according to the flesh, I also will boast. For ye bear with fools gladly, being yourselves wise. For ye bear it if one enslave you, if one eat you up, if one take your goods, if one raise himself against you, if one beat you on the face. I speak concerning the reproach, namely, that we are weak. But in whatever any one is bold, (in foolishness I speak) I also am bold. Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I. Are they ministers of Christ? (I speak as a fool) I am above them: in labours more abundant, in stripes above measure, in prisons more frequently, in deaths often. Of the Jews five times I received forty stripes save one. Thrice I was beaten with rods; once I was stoned; thrice I was shipwrecked; I have spent a night and a day in the deep. In journies often, in dangers from rivers, in dangers from robbers, in dangers from

my countrymen, in dangers from the heathens, in dangers in the city, in dangers in the wilderness, in dangers at sea, in dangers among false brethren.  
27 In labour and toil, in watchings often, in hunger and thirst, in fastings often, in cold and naked-  
28 ness. Besides these troubles from without, that which is my daily pressure, the anxious care of all  
29 the churches. Who is weak, and I am not weak?  
30 Who is made to stumble, and I do not burn? If I must boast, I will boast of the things which relate  
31 to my weakness. The God and Father of our Lord Jesus Christ, who is blessed for ever, know-  
32 eth that I do not lie. In Damascus, the governor belonging to Aretas the king, kept the city of the Damascenes with a garrison, wishing to apprehend  
33 me; but through a window in a basket I was let down by the wall, and escaped from his hands.

XII. It is not proper then for me to boast: yet I will come to visions and revelations of the Lord.

2 Fourteen years ago, I knew a man in Christ, whether in the body, I know not; or out of the body, I know not; God knoweth: such an one I knew caught up as far as to the third heaven.

3 Besides, I knew such a man, whether in the body, or out of the body, I know not; God know-  
4 eth: that he was caught up into paradise, and heard unspeakable words, which it is not possible  
5 for a man to utter. Concerning such an one I will boast; but concerning myself I will not boast,  
6 except of my weaknesses. Yet, if I should incline

to boast, I shall not be a fool; for I will speak the truth: but I forbear, lest any one should think concerning me above what he seeth me to be, or  
7 what he heareth from me. For that I might not be exalted above measure, by the transcendency of the revelations, there was given to me a thorn in the flesh, a messenger of Satan to buffet me, that  
8 I might not be exalted above measure. Concerning this, thrice I besought the Lord that it might  
9 depart from me. But he said to me, sufficient for



thee is my grace ; besides, my power is perfected in weakness : most gladly, therefore, I will boast rather of my weaknesses, that the power of Christ  
10 may dwell upon me. Wherefore, I am well pleased with weaknesses, with insults, with necessities, with persecutions, with distresses, for Christ's sake ; because, when I am weak, then I am strong.  
11 Have I become a fool by boasting ? Ye have constrained me to it : for I ought to have been commended by you, because I am in nothing behind the very greatest apostles, though I be nothing.  
12 Truly the signs of an apostle were fully wrought among you with all patience, by signs and wonders, and powers. For what is the thing wherein ye were inferior to other churches, unless that I myself have not been burdensome to you ? forgive  
13 me this injury. Behold, a third time I am ready to come to you, and I will not be burdensome to you ; because I seek not yours, but you : for the children ought not to lay up for the parents, but  
14 the parents for the children. Yea, I most gladly will spend and be spent for the sake of your souls, even although the more abundantly I love you, the  
15 less I be loved. Be it so then, I did not burden you : nevertheless, they say, being crafty, I caught you with guile. With respect to any one of them I  
16 sent to you, Did I by him make gain of you ? I besought Titus to go to you ; and with him I sent a brother : did Titus make any gain of you ? Did we not walk in the same spirit ? Did we not walk in  
17 the same steps ? By sending Titus again, think ye that we apologize to you ? In the presence of God we speak by Christ, that all these things, be-  
18 loved, are done for your edification. Yet I am afraid, lest, perhaps, when I come, I shall not find you such as I wish ; and that I shall be found by you such as ye do not wish : I mean, lest, perhaps, strifes, emulations, wraths, brawlings, backbitings, whisperings, swellings, tumults, be among you.  
19 And lest, when I come again, my God may

humble me among you ; and I shall bewail many who have formerly sinned, and have not repented of the uncleanness, and fornication, and lasciviousness, which they have committed.

XIII. I am coming this third time to you : by the mouth of two witnesses, or three, every matter 2 shall be established. I foretold, and I now foretel as present in spirit the second time, and being absent in body, I now write to them who have before sinned, and to all the rest ; Certainly when I 3 come again, I will not spare you, since ye demand a proof of Christ's speaking by me, who towards you is not weak, but is strong among you. 4 For though indeed he was crucified through weakness, yet he liveth by the power of God : and though we also are weak with him, we shall, nevertheless, 5 live with him, by the power of God among you. Try yourselves, whether ye be in the faith ; prove yourselves ; know ye not yourselves, that Jesus Christ is among you ? unless perhaps ye be without 6 proof. But I trust that ye shall know that we are 7 not without proof. Nevertheless, I pray to God that ye do nothing evil ; not wishing that we may appear having proof, but that ye may do what is good, though we should be indeed without proof. 8 For we can do nothing against the truth, but for 9 the truth. Therefore we rejoice when we are weak, and ye are strong ; and this also we pray 10 for, even your restoration. For this reason, being absent, I write these things, that when present I may not act sharply, according to the power which the Lord hath given me for edification, and not 11 for destruction. Finally, brethren, farewell : be ye restored, comfort yourselves ; mind the same thing : live in peace ; and the God of love and 12 peace will be with you. Salute one another with 13 an holy kiss. All the saints salute you. The 14 grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

THE  
EPISTLE OF PAUL  
THE APOSTLE  
TO THE  
GALATIANS.

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- I. PAUL an apostle, not from men, neither by man,  
but by Jesus Christ, and God the Father who  
2 raised him from the dead; and all the brethren  
who are with me, to the churches of Galatia;  
3 grace to you, and peace from God the Father, and  
4 from our Lord Jesus Christ, who gave himself for  
our sins that he might deliver us from this present  
evil age, according to the will of our God and Fa-  
5 ther: To him be glory for ever and ever. Amèn.  
6 I wonder that ye are so soon removed from him  
who called you into the grace of Christ, unto ano-  
7 ther gospel; which is not another; but some  
there are who trouble you, and wish to pervert the  
8 gospel of Christ. But even if we, or an angel  
from heaven, should preach to you, contrary to  
what we have preached to you, let him be an-  
9 athema. As we said before, so now a second time  
I say, if any one preach to you contrary to what  
10 ye have received, let him be anathema. And  
now, do I make men my friends, or God? or do  
I seek to please men? if indeed I still pleased  
11 men, I should not be the servant of Christ. Now  
I certify you, brethren; concerning the gospel  
which was preached by me, that it is not accord-

12 ing to men. For I neither received it from man,  
nor was I taught it, except by the revelation of  
13 Jesus Christ. Ye have heard certainly, of my be-  
haviour formerly in Judaism; that I exceedingly  
persecuted the church of God, and laid it waste:  
14 and made progress in Judaism, above many of the  
same age with myself in mine own nation, being  
more exceedingly zealous of the traditions of my  
15 fathers. But when God, who separated me from  
my mother's womb, and called me by his grace, was  
16 pleased to reveal his Son to me, that I might  
preach him to the Gentiles; immediately I did not  
17 consult flesh and blood: neither did I go up to Je-  
rusalem, to them who were apostles before me,  
but I went away into Arabia, and again returned  
18 to Damascus. Then, after three years, I went up  
to Jerusalem to become acquainted with Peter,  
19 and abode with him fifteen days. But I saw no  
other of the apostles, except James the Lord's bro-  
20 ther. Now the things I write to you, behold, be-  
21 fore God, assuredly I do not falsely affirm. After  
that I went into the regions of Syria and Cilicia:  
22 and I was personally unknown to the churches of  
23 Judea which are in Christ. But only they heard,  
that he who formerly persecuted us, now preach-  
24 eth the faith which formerly he destroyed. And  
they glorified God on my account.

II. THEN, within fourteen years, I went up again  
to Jerusalem, with Barnabas, taking with me  
2 Titus also. And I went up by revelation, and  
communicated to them the gospel which I preach  
to the Gentiles; but privately to them who were  
of reputation, lest perhaps I should run, or had  
run in vain.

3 However, not even Titus, who was with me,  
though a Greek, was compelled to be circumcised,  
4 on account even of the secretly introduced false  
brethren, who came in privily to spy out our li-  
berty which we have by Christ Jesus, that they  
5 might bring us into bondage. To whom we gave

place by subjection, not even for an hour, that the  
6 truth of the gospel might remain with you. Besides, from them who were of reputation I received nothing: whatever they were formerly, is no matter to me: God accepteth not the persons of men. For to me, they who were of reputation,  
7 communicated nothing. But, on the contrary, perceiving that I was entrusted with the gospel of the uncircumcision, even as Peter was with that  
8 of the circumcision; (for he who wrought inwardly in Peter, in order to the apostleship of the circumcision, wrought inwardly also in me, in order  
9 to convert the Gentiles;) and knowing the grace which was bestowed on me, James, and Cephas, and John, who were thought to be pillars, gave to me and Barnabas the right hands of fellowship, that we should go to the Gentiles, but they  
10 to the circumcision. Only desiring that we would remember the poor; which very thing I also made  
11 haste to do. Moreover, when Peter came to Antioch, I opposed him personally, because he  
12 was to be blamed. For before certain persons came from James, he did eat with the Gentiles: but when they were come, he withdrew, and separated himself, being afraid of them of the circumcision. And the other Jews also dissembled with  
13 him, insomuch, that even Barnabas was carried  
14 away with them, by their dissimulation. But when I saw that they did not walk rightly, according to the truth of the gospel, I said to Peter before them all, If thou, being a Jew, livedst after the manner of the Gentiles, and not after the manner of the Jews, why compellest thou the Gentiles to  
15 Judaize? We who are Jews by nature, and not  
16 sinners of the Gentiles, knowing that man is not justified by works of law, but only through the faith of Jesus Christ; even we have believed in Jesus Christ, that we may be justified by the faith of Christ, and not by works of law. For by works  
17 of law no flesh shall be justified. But if, seeking

to be justified by Christ, even we ourselves are found sinners, will Christ be the minister of sin?  
18 by no means. For if I build again those things which I destroyed, I constitute myself a transgressor. Besides, I through law have died by law, so  
19 that I must live by God. I am crucified together with Christ: nevertheless I live; yet no longer I, but Christ liveth in me: For the life which I now live in the flesh, I live by the faith which is of the Son of God, who loved me, and gave himself for  
21 me. I do not set aside the grace of God. For if righteousness is through law, then certainly Christ hath died in vain.

III. O senseless Galatians, who hath deceived you, not to obey the truth, to whom visibly Jesus  
2 Christ was set forth crucified for you? This only would I learn from you, On account of the works of the law, received ye the Spirit? or on account of  
3 the obedience of faith? Are ye so senseless, that having begun in the Spirit, ye now make your-  
4 selves perfect by the flesh? Have ye suffered so many things in vain? surely indeed it is in vain.  
5 He, then, who supplied to you the Spirit, and wrought miracles among you, did he these on account of the works of the law, or on account of  
6 the obedience of faith? Seeing Abraham believed God, and it was counted to him for righteousness,  
7 know ye certainly, that they who are of faith, 8 the same are the sons of Abraham. For the Scripture, foreseeing that God would justify the nations by faith, preached the gospel before to Abraham, saying, "Surely in thee all the nations  
9 shall be blessed." Wherefore, they who are of  
10 faith, are blessed with believing Abraham. But as many as are of the works of the law, are under the curse: for it is written, "Accursed is every one who continueth not in all the things which  
11 are written in the book of the law to do them." \* Besides, that by law no one is justified before God,

\* Deut. xxvii. 26.

is manifest: "For the just by faith shall live."

- 12 Also, the law is not of faith: but he who doth  
13 these things, shall live by them. Christ hath  
bought us off from the curse of the law, having  
become a curse for us: (for it is written, "Accursed is every one who is hanged on a tree:") \*  
14 That the blessing of Abraham might come on the  
nations through Christ Jesus: and that we might  
receive the promise of the Spirit through faith.  
15 Brethren, I speak after the manner of men: no  
one setteth aside, or altereth a ratified covenant,  
16 though but of a man. Now, to Abraham were the  
promises spoken, and to his seed. He doth not  
say, and in seeds, as concerning many, but as  
concerning one person, and in thy seed, who is  
17 Christ. Wherefore this I affirm, that the cove-  
nant which was afore ratified by God concerning  
Christ, the law, which was made four hundred  
and thirty years after, cannot annul, so as to abo-  
18 lish the promise. Besides, if the inheritance be  
by law, it is no longer by promise. But God be-  
19 stowed it freely on Abraham by promise. JEW.—  
Why then was the law added? APOSTLE.—It was  
added on account of transgressions, till the seed  
should come to whom it was promised; being or-  
20 dained by angels, in the hand of a mediator. Now  
21 a mediator is not of one; but God is one. JEW.  
—Is the law then contrary to the promises of  
God? APOSTLE.—By no means. For if there  
had been a law given, which was able to make  
alive, certainly righteousness would have been by  
22 law. But the Scripture hath shut up together all  
under sin, that the promise by faith of Jesus  
Christ, might be given to them who believe.  
23 Wherefore, before faith came, we were kept in  
durance under law, shut up together unto the  
24 faith, which should afterwards be revealed. So  
that the law hath been our pedagogue to bring us  
25 to Christ, that we might be justified by faith. But

\* Deut. xxi. 23.

faith being come, we are no longer under the pe-  
26 dagogue. For ye are all the sons of God through  
27 the faith published by Christ Jesus. Besides, as  
many of you as have been baptized into Christ,  
28 have put on Christ. In Christ Jesus, there is  
neither Jew nor Greek, there is neither bondman  
nor freeman, there is neither male nor female ; for  
29 ye are all one in Christ Jesus. And if ye be  
Christ's, certainly ye are Abraham's seed, and heirs  
according to the promise.\*

IV. Now I say, as long as the heir is a child, he  
differeth nothing from a bondman, although he be  
2 lord of all ; for he is under tutors and stewards,  
3 until the time before appointed of his father. So  
also we, whilst we were children, were in bondage  
4 under the elements of the world. But when the  
fulness of the time was come, God sent forth his  
5 Son, born of a woman, born under the law, that  
he might buy off those under law, that we might  
6 receive the adoption of sons. And because ye are  
sons, God hath sent forth the Spirit of his Son into  
7 your hearts, crying, Abba, Father. So that thou  
art no more a bondman, but a son ; and if a son,  
8 then an heir of God through Christ. However  
then, indeed, not knowing God, ye served as slaves  
9 those who are not gods by nature. But now, hav-  
ing acknowledged God, or rather, been acknow-  
ledged of God, why turn ye back again to the weak  
and poor elements, to which again from the first,  
10 ye incline to be in bondage ? Ye carefully observe  
11 days, and moons, and seasons, and years. I am  
afraid of you, lest, perhaps, I have laboured in  
12 vain among you. Brethren, I pray you, be as I  
13 am : for I am as ye are. Ye have injured me in  
nothing. Ye know indeed, that in weakness of the  
14 flesh, I preached the gospel to you at first. Yet  
my temptation which was in my flesh, ye did not  
despise, neither did ye reject me ; but received me  
15 as an angel of God, nay, as Christ Jesus. What

\* Gen. xvii. 8.



then was your happiness? for I bear you witness, that if possible, plucking out your eyes, ye would  
16 have given them to me. So that I am become your  
17 enemy, when I speak truth to you! They love you  
ardently, not honourably; for they wish to exclude  
18 us, that ye may love them ardently. But it is  
honourable to be ardently in love with a good man  
at all times, and not merely when I am present  
19 with you. My little children, for whom I again  
20 travail in birth, till Christ be formed in you, I  
could wish, indeed, to be present with you now,  
and to change my speech; for I am exceedingly in  
21 doubt concerning you. Tell me, ye who wish to be  
under the law, why do ye not understand the law?  
22 For it is written, that Abraham had two sons; one  
by the bond-maid, and one by the free-woman.  
23 But he verily, who was of the bond-maid, was be-  
gotten according to the flesh; but he who was of the  
24 free-woman, through the promise. Which things  
are an allegory; for these women are the two co-  
venants: the one, verily, from mount Sinai, bring-  
ing forth children into bondage, which is Hagar,  
25 (for the name Hagar, denotes mount Sinai in  
Arabia) and she answereth to the present Jerusa-  
26 lem, and is in bondage with her children. But  
the Jerusalem above is the free-woman, who is the  
27 mother of us all. For it is written, "Rejoice, O  
barren woman who didst not bring forth; break  
out and cry, thou who travailest not in birth; for  
more are the children of the deserted, than of her  
28 who had the husband of the deserted."\* We there-  
fore, brethren, after the manner of Isaac, are chil-  
29 dren by promise. But even as then, he who was  
begotten according to the flesh, persecuted him who  
was begotten according to the Spirit, so also now.  
30 But what saith the Scripture? "Cast out the bond-  
maid and her son; for the son of the bond-maid shall  
31 not inherit with the son of the free-woman."† Well

\* Isa. liv. 1.

† Gen. xxi. 10.

then, brethren, we are not children of the bondmaid, but of the free-woman.

V. STAND fast, therefore, in the freedom wherewith Christ hath freed us, and be not again held fast in the yoke of bondage. Behold, I Paul say to you, that if ye be circumcised, Christ will profit you nothing. And I testify, moreover, to every circumcised person, that he is a debtor to do the whole law. Ye are loosed from Christ, who are justified by the law; ye are fallen from grace. But we through the Spirit, look for the hope of righteousness by faith. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision; but faith strongly working by love. Ye did run well; who put a stop to you, that ye should not obey the truth? This persuasion cometh not from him who called you. A little leaven leaveneth the whole lump. I am persuaded concerning you by the Lord, that ye will think nothing differently from me: but he who troubleth you, shall bear punishment, whosoever he be. But I, brethren, if I now preach circumcision, why am I now persecuted? certainly the offence of the cross is abolished. I wish they were even cut off who subvert you. Now ye, brethren, have been called into liberty; only use not this liberty for an occasion to the flesh; but through love, assiduously serve one another. For the whole law is fulfilled by one precept, even by this: "Thou shalt love thy neighbour as thyself." But if ye bite and devour one another, have a care, lest ye be consumed by one another. I command then, walk by the Spirit, and so ye will not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary to one another, so that the things which ye incline, these ye cannot do. But if ye are led by the Spirit, ye are not under law. Now, the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, sor-

cery, enmities, strifes, emulations, wrath, brawl-  
21 ings, separations, heresies, envyings, murders,  
drunkennesses, revellings, and such like : concern-  
ing which I foretel you now, as I also have fore-  
told, that they who practise such things shall not  
22 inherit the kingdom of God. But the fruit of the  
Spirit is love, joy, peace, long-suffering, gentle-  
23 ness, goodness, fidelity, meekness, temperance :  
24 against such things there is no law. Besides, they  
who are Christ's, have crucified the flesh, with the  
25 passions and lusts. Since we live in the Spirit, let  
26 us also walk by the Spirit. Let us not be vain-  
glorious, provoking one another, envying one  
another.

VI. ALSO, brethren, if a man be surprised into any  
fault, ye, the spiritual men, restore such a person  
in the spirit of meekness ; taking a view of thyself,  
2 lest even thou be tempted. Bear ye one another's  
3 burdens, and so fulfil the law of Christ. For if  
any one think himself to be something, being noth-  
4 ing, he deceiveth himself. But let every one try  
his own work, and then he shall have boasting in  
5 himself alone, and not in another. For every one  
6 shall bear his own burden. Now let him who is  
instructed in the word, communicate of all good  
7 things to the instructor. Do not deceive your-  
selves, God is not mocked : for whatever a man  
8 soweth, that also he shall reap. Therefore, he who  
soweth into his own flesh, shall from the flesh reap  
corruption : but he who soweth into his spirit, shall  
9 from the Spirit reap life everlasting. Wherefore,  
let us not flag in well doing, for, in the proper sea-  
10 son, we shall reap, if we faint not. Well then,  
while we have opportunity, let us work good to all,  
but especially to them who are of the household of  
11 faith. Ye see how large a letter I have written to  
12 you with my own hand. As many as wish to ap-  
pear fair by the flesh, these constrain you to be  
circumcised, only that they may not be persecuted  
for the cross of Christ.

13 For not even do the circumcised themselves keep  
the law, but they wish you to be circumcised, that  
14 they may boast in your flesh. But let it never  
happen to me to boast, except in the cross of our  
Lord Jesus Christ, by which the world is crucified  
15 to me, and I to the world. For in Christ Jesus,  
neither circumcision availeth any thing, nor uncir-  
16 cumcision, but a new creature. Now, as many as  
shall walk by this rule, peace be on them, and  
17 mercy, and on the Israel of God. Henceforth let  
no one give me trouble; for I bear the marks of  
18 the Lord Jesus in my body. The grace of our  
Lord Jesus Christ be with your spirit, brethren.  
Amen.

THE  
EPISTLE OF PAUL  
THE APOSTLE  
TO THE  
EPHESIANS.

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I. PAUL, by the will of God, an apostle of Jesus Christ, to the saints who are in Ephesus and to the  
2 believers in Christ Jesus ; grace be to you, and peace from God our Father, and from the Lord  
3 Jesus Christ. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenly places,  
4 through Christ ; according as he hath elected us through him before the foundation of the world, that we might be holy, and unblameable in his  
5 sight through love. Who hath predestinated us to the adoption of sons to himself, through Jesus Christ, according to the benevolence of his own  
6 will, to the praise of the glory of his grace whereby he hath highly favoured us on account of the  
7 beloved ; in whom we have redemption through his blood, even the forgiveness of sins, according to  
8 the riches of his grace ; the knowledge of which he hath made to abound in us, with all wisdom  
9 and prudence. Who hath made known to us the mystery of his will, according to his own benevo-  
10 lence, which he purposed in himself ; in the dispensation of the fulness of the times, to gather together all things under Christ, both things in the

heavens, and things upon the earth, even under  
11 him; by whom even we have inherited, having  
been predestinated according to the purpose of him,  
who effectually worketh all things according to the  
12 counsel of his own will; that we should be to the  
praise of his glory, who before hoped in the Christ.  
13 By whom ye also have inherited, having believed  
the word of truth, the gospel of your salvation; by  
whom also, after ye believed, ye were sealed with  
14 the spirit of promise, the Holy Spirit, who is the  
earnest of our inheritance, until the redemption of  
the purchased people, to the praise of his glory.  
15 For this reason, I also having heard of the faith in  
the Lord Jesus, which is among you, and of the  
16 love which is to all the saints, do not cease to  
give thanks for you, making mention of you in my  
17 prayers; that the God of our Lord Jesus Christ,  
the Father of glory, would give you the spirit of  
wisdom and revelation, for the acknowledgment of  
18 him; also, the eyes of your understanding enlight-  
ened, in order that ye may know what is the hope  
of his calling, and what the riches of the glory of  
19 his inheritance, prepared for the saints; and what  
the exceeding greatness of his power, with relation  
to us who believe, according to the in-working of  
20 the strength of his force; which he in-wrought in  
Christ, when he raised him from the dead, and set  
him at his own right hand in the heavenly places,  
21 far above all government, and power, and might,  
and lordship, and every name that is named, not  
only in this world, but also in that which is to  
22 come; and subjected all things under his feet, and  
appointed him head over all things for the church,  
23 which is his body, and the fulness of him who  
filleteth all with all.

II. EVEN you he hath filled, who were dead in tres-  
2 passes and sins; in which formerly ye walked ac-  
cording to the course of this world, according to  
the prince of the power of the air, and of the spirit  
which now inwardly worketh in the children of

3 disobedience : With whom also we all had our conversation formerly, in the lusts of our flesh, doing the inclinations of the flesh, and of the imaginations, and were by nature children of wrath even  
4 as others. But God, being rich in mercy, through  
5 his great love with which he loved us, even us who were dead in trespasses, he hath made alive  
6 together by Christ ; (by grace ye are saved ; ) and hath raised us up together, and hath set us down together in the heavenly places, by Christ Jesus ;  
7 that he might show to the ages which are to come, the exceeding riches of his grace, by his goodness  
8 towards us, through Christ Jesus. For by grace ye are saved through faith ; and this affair is not of  
9 yourselves, it is the gift of God ; not by works, so  
10 that no one can boast. Yet we are his workmanship, created through Christ Jesus unto good works, for which God before prepared us, that we should  
11 walk in them. Wherefore, remember that ye were formerly Gentiles by the flesh, who are called uncircumcision, by that which is called circumcision  
12 made with hands on the flesh ; and that ye were at that time without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, not having hope, and without God in the world : But now in Christ Jesus,  
13 ye who formerly were far off, are brought nigh through the blood of Christ. For he is our peace, who hath made both one, and hath broken down  
14 the middle wall of separation ; and hath abolished by his flesh the enmity, even the law of the commandments concerning ordinances, that the two  
15 he might create under himself, into one new man, making peace ; and might reconcile both in one body to God, through the cross, having slain the  
16 enmity by it. And coming he brought good tidings of peace to you the far off, and to us the nigh.  
17 Therefore, through him, we have introduction  
18 both of us by one Spirit to the Father. Well then, ye are not now strangers and sojourners, but joint

citizens with the saints, and belonging to the  
20 house of God: being built upon the foundation of  
the apostles and prophets, Jesus Christ himself  
21 being the bottom corner stone; by which the  
whole building being aptly joined together, grow-  
22 eth into an holy temple for the Lord: in which  
ye also are builded together with the Gentiles, for  
an habitation of God by the Spirit.

III. For the sake of this, I Paul am a prisoner be-  
longing to Christ Jesus on account of you Gen-  
2 tiles. Seeing ye have heard of the dispensation of  
the grace of God, which was given me on your  
3 account: that by revelation, he made known to me  
4 the mystery as I wrote before in few words. By  
which when ye read, ye may perceive my know-  
5 ledge of the mystery of Christ, which in other ge-  
nerations was not made known to the sons of men,  
as it is now revealed to his holy apostles and pro-  
6 phets, by the Spirit: that the Gentiles should be  
joint heirs, and a joint body, and joint partakers  
of his promise concerning Christ, through the  
7 gospel; of which I was made a minister, accord-  
ing to the gift of the grace of God which was  
given to me, and according to the in-working of  
8 his power. Unto me, I say, who am less than the  
least of all the saints, was this grace given, to  
preach to the Gentiles the unsearchable riches of  
9 Christ, and to make all men see what the fellow-  
ship is of the mystery, which was hid from the  
ages by God, who created all things by Jesus  
10 Christ. That now, to the governments and to the  
powers in the heavenly regions, the manifold wis-  
dom of God may be made known through the  
11 church, according to the disposition of the ages  
12 which he made for Christ Jesus our Lord; by  
whom we have liberty of speech, and introduction  
13 with confidence through the faith of him. Where-  
fore, I request that ye faint not at my afflictions  
14 for you, which are your glory. For the sake of  
this, I bow my knees to the Father of our Lord



15 Jesus Christ, from whom the whole family in  
16 heaven, and upon earth is named, praying, that  
according to the riches of his glory, he would  
grant you, to be mightily strengthened through  
17 his Spirit in the inward man: That Christ may  
dwell through faith in your hearts; and being  
18 rooted and founded in love, that ye may be  
thoroughly able to comprehend, with all the  
saints, what is the breadth, and length, and depth,  
19 and height; and to know the love of Christ, which  
surpasseth knowledge; also, that ye may be filled  
20 with all the fulness of God. Now, to Him who is  
able to do exceeding abundantly beyond all that  
we ask or conceive, according to the power which  
21 strongly worketh in us, to Him be glory by the  
church for Christ Jesus, throughout all the endless  
successions of ages. Amen.

IV. Now, I the prisoner for the Lord, beseech you  
to walk worthy of the calling by which ye are cal-  
2 led, with all humbleness of mind, and meekness,  
and with long-suffering, support one another in  
3 love. Carefully endeavour to preserve the unity  
4 of the Spirit by the bond of peace. There is one  
body, and one Spirit, as also ye have been called  
5 to one hope of your calling; one Lord, one faith,  
6 one baptism, one God and Father of all, who is  
7 over all, and with all, and in you all. But to  
every one of us is given grace, according to the  
8 measure of the gift of Christ. For he saith, "He  
ascended on high, he took captivity captive, and  
9 gave gifts to men."\* Now, this expression, He  
ascended, what is it, unless that also he had de-  
10 scended first into the lower parts of the earth? He  
who descended is the same who also ascended far  
11 above all the heavens, that he might fill all. And  
he appointed some, indeed, apostles; and some  
prophets; and some evangelists; and some pastors  
12 and teachers; for the sake of fitting the saints for  
the work of the ministry, in order to the building

\* Psalm lxxviii. 18.

13 of the body of Christ: till we all come to the  
unity of the faith, and of the knowledge of the  
Son of God, to a perfect man, even to the measure  
14 of the stature of the fulness of Christ: That we  
may no longer be children, tossed and whirled  
about with every wind of doctrine, by the sleight  
of men, and by craftiness, formed into a subtle  
15 method of deceit: but that, speaking the truth in  
love, we may make all the members grow in him  
16 who is the head, even Christ: by whom the whole  
body being aptly joined together, and compacted  
through the service of every joint, he maketh in-  
crease of the body in measure according to the in-  
working of each particular part, to the building of  
17 himself by love. Wherefore, this I command and  
testify by the Lord, that ye no longer walk as the  
other Gentiles walk in the foolishness of their  
18 mind. Being darkened in the understanding, they  
are alienated from the life of God, through the ig-  
norance which is in them, and through the hard-  
19 ness of their heart: who, being without feeling,  
have given themselves up by lasciviousness, to the  
20 working of all uncleanness with greediness. But  
21 ye have not so learned Christ; since, indeed, ye  
have heard him, and have been taught concerning  
22 him, as the truth is in Jesus. Also I command,  
with respect to the former conversation, that ye  
put off the old man, which is corrupted by the de-  
23 ceitful lusts; and that ye be renewed in the spirit  
24 of your mind; and that ye put on the new man,  
which after God is created in righteousness and  
25 true holiness. Wherefore, putting off lying,  
speak the truth every one to his neighbour; for  
26 we are members one of another. Be angry, but  
do not sin. Let not the sun go down on your  
27 wrath: neither give space to the devil. Let him  
that stole, steal no more; but rather let him la-  
bour, working with his hands that which is good,  
that he may have to distribute to him who hath  
29 need. Let no rotten speech come out of your

mouth; but if any speech be good for the use of edification, speak it, that it may minister pleasure  
30 to the hearers. And grieve not the Holy Spirit of God, with whom ye are sealed until the day of redemption. Let all bitterness, and anger, and  
31 wrath, and clamour, and evil speaking, be taken away from among you, with all malice. But be  
32 ye to one another kind, tender-hearted, forgiving each other, even as God for Christ's sake hath forgiven you.

V. BE ye, therefore, imitators of God, as children  
2 beloved; and walk in love, even as Christ loved us, and gave himself for us, an offering and a sacrifice to God, for a sweet smelling savour. But  
3 whoredom, and all uncleanness, and covetousness, let them not even be named among you, as it becometh saints. Also obscenity, and foolish talking,  
4 and double meanings, are things not proper; but thanksgiving rather is proper. For this ye  
5 know, that no fornicator, nor unclean person, nor covetous man, who is an idolater, hath inheritance in the kingdom of Christ, and of God. Let  
6 no one deceive you with false speeches; for on account of these things the wrath of God cometh  
7 upon the children of disobedience. Wherefore, be not joint partakers with them. For ye were  
8 formerly darkness, but now ye are light in the Lord; walk as children of light. Now, the fruit of the  
9 Spirit consists in all goodness, and righteousness, and truth. Approve what is well-pleasing to the  
10 Lord. And have no fellowship with the unfruitful works of darkness, but rather even reprove  
11 them. For the things which are secretly done by them, it is base even to mention. Now all things  
12 to be reprov'd are made manifest by the light; and every thing which maketh manifest is light.  
13 Wherefore, it saith, "Awake thou who sleepest, and arise from the dead, and Christ will shine  
14 upon thee." See then that ye walk accurately, not  
15 as unwise, but as wise men: gaining time, because  
16

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17 the days are evil. For this, do not become madmen : but understand ye what the will of the Lord  
18 is. And be not drunk with wine by which cometh dissoluteness ; but be ye filled with the Spirit.  
19 Speak to one another in psalms, and hymns, and spiritual songs, singing and making melody in  
20 your heart to the Lord. Give thanks at all times for all things, in the name of our Lord Jesus  
21 Christ, to God, even the Father. Be subject to  
22 one another in the fear of God. Wives, be sub-  
23 ject to your own husbands, as to the Lord. For the husband is the head of the wife, even as Christ is the head of the church ; because he is the Sa-  
24 viour of the body. Therefore, as the church is subject to Christ, so also let the wives be to their  
25 own husbands in every thing. Husbands, love your own wives, even as Christ also loved the  
26 church, and gave himself for her ; that he might sanctify her, having cleansed her with a bath of  
27 water, and with the word ; that he might present her to himself, glorious, a church not having spot, or wrinkle, or any such thing ; but that she might  
28 be holy, and without blemish. So ought husbands to love their own wives, as their own bodies : he  
29 who loveth his own wife, loveth himself. For no man ever yet hated his own flesh ; but nourisheth  
30 and cherisheth it, as even the Lord the church : because we are members of his body, of his flesh, and  
3 of his bones. For this reason shall a man leave his father and mother, and shall be glued to his  
32 wife, and the two shall become one flesh. This mystery is great, but I speak concerning Christ,  
33 and concerning the church. Therefore, also, let every one of you in particular, so love his own wife as himself ; and the wife see that she reverence her husband.

VI. CHILDREN, obey your parents in the Lord, for  
2 this is just. Honour thy father and mother, which  
3 is the first commandment with a promise, that it may be well with thee, and that thou mayest be

4 long-lived in the land. Now, fathers, do not provoke your children to wrath; but bring them up in the correction and instruction of the Lord.

5 Servants, obey your masters according to the flesh, with fear and trembling, in the integrity of

6 your heart, as to Christ. Not with eye service, as men-pleasers, but as servants of Christ, do the

7 will of God from the soul; with good will, acting as servants to the Lord, and not to men only.

8 Knowing that whatever good work any one doth, for that he shall receive of the Lord, whether he

9 be a slave, or a freeman. And masters, do the same things to them, moderating threatening, knowing that the Master even of you yourselves is in heaven, and respect of persons is not with him.

10 Finally, my brethren, be strong through the Lord,

11 and through the power of his might. Put on the complete armour of God, that ye may be able to

12 stand against the crafty ways of the devil. For we wrestle not with flesh and blood only; but with governments, with powers, with the rulers of the darkness of this world, and with wicked

13 spirits in the heavenly regions. For this reason, take up the complete armour of God, that ye may be able to resist in the evil day, and they having

14 fully wrought every thing, to stand. Stand, then, having your loins girded about with truth, and

15 having on the breast-plate of righteousness; and having your feet shod with the preparation of the

16 gospel of peace. Over all, take up the shield of faith, with which ye will be able to extinguish

17 all the fiery darts of the wicked one. And receive the helmet of salvation, and the sword of

18 the Spirit, which is the word of God. With all supplication and deprecation, pray at all seasons in spirit; and for this very purpose, watch with all

19 perseverance and prayer for all the saints. Especially for me, that eloquence may be given me in the opening of my mouth with boldness, to make

20 known the mystery of the gospel; for which I exe-

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cute the office of an ambassador, in a chain, that I may speak boldly concerning it, as it becometh me  
21 to speak. Now, that ye also may know the things relating to me, and what I am doing, Tychicus, a beloved brother, and faithful minister in the Lord,  
22 will make known to you all things : whom I have sent to you for this very purpose, that ye may know our affairs, and that he may comfort your  
23 hearts. Peace to the brethren, and love with faith, from God the Father, and the Lord Jesus  
24 Christ. Grace be with all them who love our Lord Jesus Christ in sincerity. Amen.

THE  
EPISTLE OF PAUL  
THE APOSTLE  
TO THE  
PHILIPPIANS.

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I. PAUL and Timothy, servants of Jesus Christ, to  
all the saints in Christ Jesus who are in Philippi,  
2 with the bishops and deacons: grace to you, and  
peace from God our Father, and from the Lord  
3 Jesus Christ. I thank my God upon every re-  
4 membrance of you, (always in every prayer of  
5 mine for you all, with joy making prayer), for  
your fellowship in the gospel from the first day till  
6 now: being persuaded of this very thing, that he  
who hath begun in you a good work, will be com-  
7 pleting it until the day of Jesus Christ. As it is  
just for me to think this concerning you all, be-  
cause I have you in my heart, both in my bonds  
and my defence, and confirmation of the gospel;  
8 ye all being joint partakers of my grace. For God  
is my witness that I vehemently long after you all  
9 with the bowels of Jesus Christ. And this I pray,  
that your love still more and more may abound  
10 through knowledge, and all moral feeling; in or-  
der that ye may approve the things which are ex-  
cellent; and that ye may be sincere, and without  
occasioning stumbling, until the day of Christ;  
11 filled with the fruits of righteousness, which are  
through Jesus Christ, to the glory and praise of  
God.

12 Now, I wish you to know, brethren, that the  
things which have befallen me have turned out ra-  
13 ther to the advancement of the gospel. For my  
bonds, on account of Christ, are become manifest  
14 in the whole palace, and in all other places. And  
many of the brethren in the Lord, being assured  
by my bonds, have become much more bold to  
15 speak the word without fear. Some, indeed, even  
from envy and strife, and some also from good-  
16 will, preach Christ. Now, they who from strife  
preach Christ, do it not sincerely, thinking to add  
17 affliction to my bonds. But they who preach from  
love do it sincerely, knowing that I am placed for  
18 the defence of the gospel. What then? am I  
sorry? No. But in whatever manner, whether in  
pretence or in truth, Christ is preached, even in  
19 this I rejoice, yea, and will rejoice. For I know  
that this will turn out to me for salvation through  
your prayer, and the direction of the Spirit of Je-  
20 sus Christ; agreeably to my earnest expectation  
and hope, that in nothing I shall be ashamed, but  
that with all boldness, as at all times, so now also,  
Christ will be magnified in my body, whether by  
21 life or by death. For to me to live is Christ, but  
22 to die is gain. Now, if I live in the flesh, this is  
the fruit of my work. Yet what I should choose,  
23 I do not know. For I am straitened of the two,  
having a strong desire to depart, and be with  
24 Christ, because that is by much far better. Ne-  
vertheless to abide in the flesh is more needful for  
25 you. And, being firmly persuaded of this, I  
know that I shall live and abide sometime with  
you all, for the advancement of the joy of your  
26 faith; and that your boasting concerning me in  
Christ Jesus, may abound through my coming  
27 again to you. Only behave ye worthy of the gos-  
pel of Christ; that, whether coming and seeing  
you, or being absent, I shall hear of your affairs, I  
may find that ye stand fast in one Spirit, with one  
soul, jointly contending for the faith of the gospel;



28 and not terrified in any thing by your adversaries :  
which to them indeed is a demonstration of perdition,  
but to you of salvation, and that from God.  
29 For to you this with respect to Christ hath been  
graciously given, not only to believe on him, but  
30 also to suffer for him. Having the very same conflict  
as ye saw in me, and now hear to be in me.

II. WHEREFORE, if there be any consolation in  
Christ, if any comfort of love, if any fellowship of  
2 the Spirit, if any bowels and tender mercies, complete  
ye my joy by this that ye be alike disposed, having  
the same love, joined in soul, minding one  
3 thing. Do nothing through strife or vain-glory ;  
but in humbleness of mind reckon one another  
4 better than yourselves. Look not every one on his  
own things, but every one also on the things of  
5 others. Wherefore, let this disposition be in you  
6 which was even in Christ Jesus ; who being in the  
form of God, did not think it robbery to be like  
7 God. Nevertheless, he divested himself when he  
took the form of a bondman, being born in the  
8 likeness of men. And being in fashion as a man,  
he humbled himself, becoming obedient to death,  
9 even the death of the cross. And therefore, God  
hath exceedingly exalted him, and hath bestowed  
10 on him a name which is above every name ; that  
at the name of Jesus every knee should bow, of  
things in heaven, and of things upon earth, and of  
11 things under the earth : and every tongue should  
confess that Jesus Christ is Lord, to the glory of  
12 God the Father. Wherefore my beloved, since ye  
have always obeyed, not when in my presence  
only, but now much more in my absence, with  
fear and trembling, strongly work your own salvation.  
13 For it is God who inwardly worketh in you,  
from benevolence, both to will and to work effectually.  
14 Do all things without murmurings and disputings :  
that ye may be unblameable and untainted,  
15 the children of God, unrebukeable in the midst  
of a crooked and perverse generation : among whom,

16 shine ye as luminaries in the world. Holding forth the word of life for a rejoicing to me in the day of Christ, that I have not run in vain, neither have  
17 laboured in vain. And if I even be poured out upon the sacrifice and offering of your faith, I am  
18 glad and rejoice with you all. After the same manner, be ye also glad, and rejoice with me.  
19 Now, I hope in the Lord Jesus to send Timothy to you soon, that I also may have good courage  
20 when I know your affairs. For I have no one like disposed, who will sincerely take care of your  
21 affairs: for all seek their own, not the things of  
22 Christ Jesus. But ye know the proof of him, that as a son with a father, so he hath served with me  
23 in the gospel. Well then, I hope to send him immediately, so soon as I shall see how it will go  
24 with me. However, I am fully persuaded by the  
25 Lord, that even I myself shall soon come. Yet I thought it necessary to send to you Epaphroditus, my brother, and fellow labourer, and fellow soldier, but your messenger, and a minister to my  
26 want. For he longed after you all, and was exceedingly grieved, because ye had heard that he  
27 was sick. And indeed he was sick nigh to death: but God had mercy on him; and not on him only, but on me also, that I might not have sorrow upon  
28 sorrow. Wherefore I have sent him the more speedily, that seeing him again, ye may rejoice,  
29 and that I may be the more without sorrow. Receive him, therefore, in the Lord with all joy, and  
30 have such persons in great estimation; because in the work of Christ he drew nigh to death, not regarding his life, that he might fully supply the want of your service toward me.

III. Now my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not troublesome, and for you it is safe. Beware of dogs, beware of evil labourers, beware of the excision.  
3 But we are the circumcision, who worship God in spirit, and boast in Christ Jesus, but have no con-

4 fidence in the flesh. Though indeed I might have  
confidence even in the flesh: nay, if any other think  
5 to have confidence in the flesh, I more. My circum-  
cision was on the eighth day. I am of the off-  
spring of Israel, of the tribe of Benjamin, an He-  
brew of the Hebrews: with respect to the law, a  
6 Pharisee. With respect to zeal, persecuting the  
church; with respect to the righteousness which is  
7 by law, I am unblameable. Nevertheless, what  
things were gain to me, these I counted loss for  
8 Christ. Nay, most certainly also, I count all  
things to be loss for the excellency of the know-  
ledge of Christ Jesus my Lord; for whom I have  
thrown away all things, and reckon them to be  
9 dung, that I may gain Christ. And be found in  
him, not holding mine own righteousness which is  
from law, but that which is through the faith of  
10 Christ, the righteousness from God by faith. And  
may know him and the power of his resurrec-  
tion, and the fellowship of his sufferings, being  
11 conformed to his death. That any how I may  
12 arrive at the resurrection from the dead. For I  
have not yet received, nor yet am I made perfect.  
But I pursue, that verily I may lay hold on that  
for which indeed I was laid hold on by Christ  
13 Jesus. Brethren, I do not reckon myself to have  
laid hold on the prize: but one thing I do, not  
minding indeed the things behind me, but exceed-  
ingly stretching myself forward to the things before  
14 me, I follow along the mark, to the prize of the  
15 calling of God from above by Christ Jesus. As  
many, therefore, as wish to be perfect, let us think  
this. And if ye think differently concerning any  
16 thing, even that God will discover to you. How-  
ever, to what we have come, let us go by the same  
17 line, let us mind the same thing. Brethren, be  
joint imitators of me, and look steadily on them  
18 who so walk, as ye have us for an example. For  
many walk, who I have often said to you, and  
now even weeping, I say are enemies of the cross  
of Christ;

19 Whose end is perdition, whose god is the belly,  
and whose glory is in their shame, who mind  
20 earthly things. But our conversation is for  
heaven, from whence also we look for the Sa-  
21 viour, the Lord Jesus Christ, who will re-fashion  
our humbled body, in order that it may become of  
a like form with his glorious body, according to  
that strong working, by which he is able also to  
subdue all things to himself.

IV. WHEREFORE, my brethren, beloved and exceed-  
ingly longed for, my joy and crown, so stand firm  
2 in the Lord, O beloved. Euodia I beseech, and  
Syntyche I beseech, to be of the same mind in the  
3 Lord. And I entreat thee also, true yokefellow,  
help these women, who for the gospel have com-  
bated together with me, and with Clement, and  
the rest of my fellow labourers, whose names are  
4 in the book of life. Rejoice in the Lord always :  
5 I say a second time, rejoice ye. Let your mode-  
ration be known to all men. The Lord is nigh.  
6 Be anxiously solicitous about nothing, but in every  
thing by prayer and deprecation, with thanksgiv-  
ing, let your requests be made known to God.  
7 And the peace of God, which surpasseth all under-  
standing, will guard your hearts, and your minds,  
8 through Christ Jesus. Finally, brethren, what-  
ever things are true, whatever things are vene-  
rable, whatever things are just, whatever things  
are pure, whatever things are benevolent, what-  
ever things are of good fame, if there be any vir-  
tue, and if any praise be due, attentively consider  
9 these things ; which also ye have learned, and re-  
ceived, and heard, and seen in me : these things  
practise, and the God of peace will be with you.  
10 But I rejoiced greatly in the Lord, that now at  
length ye have made your care of me to flourish  
again, in which indeed ye were careful, but ye had  
11 not an opportunity. I do not speak this because I  
was unhappy in want, for I have learned in what-  
12 ever state I am to be contented. I both know to

be humbled, and I know to abound. Every where, and in all things, I am instructed both to be filled and to be hungry, both to abound and to suffer  
13 want. I am able to bear all things through Christ  
14 who strengtheneth me. Notwithstanding, ye have done well, when ye jointly communicated to me in  
15 my affliction. And know ye also, O Philippians, that in the beginning of the gospel, when I went forth in Macedonia, no church communicated with me in the matter of giving and receiving, but ye  
16 only. For even when I was in Thessalonica, ye  
17 sent indeed once and again to my necessity. Not because I earnestly seek a gift, but I earnestly  
18 seek fruit that may abound to your account. Now I have all things and abound: I am filled, having received from Epaphroditus the things sent by you, a smell of a sweet savour, a sacrifice acceptable, well pleasing to God. But my God will  
19 supply all your wants, through Christ Jesus, according to his riches in glory. Wherefore, to God  
20 even our Father, be the glory for ever and ever.  
21 Amen. Salute every saint in Christ Jesus. The  
22 brethren who are with me salute you. All the saints salute you, and especially those of Cæsar's  
23 household. The grace of our Lord Jesus Christ be with you all. Amen.

THE  
EPISTLE OF PAUL  
THE APOSTLE  
TO THE  
COLOSSIANS.

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- I. PAUL, an apostle of Jesus Christ, by the will of  
2 God, and Timothy our brother, to the saints and  
faithful brethren in Christ, who are at Colosse,  
3 grace be to you, and peace from God our Father,  
and from our Lord Jesus Christ. We give thanks  
4 to the God and Father of our Lord Jesus Christ  
always when we pray for you; having heard of  
5 your faith in Christ Jesus, and of the love which  
ye have to all the saints; through the hope which is  
6 laid up for you in the heavens; of which ye have  
formerly heard in the word of the truth of the  
7 gospel, which is present among you, as also in all  
the world, and is bringing forth fruit, even as  
8 among you from the day ye heard and acknow-  
9 ledged the grace of God in truth. As ye also  
learned it from Epaphras, our beloved fellow-ser-  
vant, who is a faithful minister of Christ with re-  
spect to you; who likewise hath signified to us  
10 your love in Spirit. For this reason we also, from  
the day we heard these things, do not cease pray-  
ing for you, and requesting that ye may be filled  
with the knowledge of his will, through all wis-  
dom and spiritual understanding; in order that ye  
may walk worthy of the Lord to all pleasing,

bringing forth fruit by every good work, and  
11 increasing in the knowledge of God. Being  
strengthened with all strength, according to his glorious power, unto all patience and long-suffering  
12 with joy; we give thanks to the Father, who maketh us fit for a portion of the inheritance of the  
13 saints in the light; who hath delivered us from the power of darkness, and hath translated us into  
14 the kingdom of his beloved Son; by whom we have redemption through his blood, even the forgiveness of sins. He is the image of the invisible  
16 God, the first-born of the whole creation. Because by him were created all things which are in the heavens and which are upon the earth, things visible, and things invisible, whether thrones, or lordships, or governments, or powers; all things  
17 were created through him, and for him. And he is before all things, and by him all things consist.  
18 And he is the head of the body, even of the church. He is the beginning, the first-born from the dead;   
19 that in all respects he might be pre-eminent. For it pleased the Father that in him all the fulness  
20 should dwell. And by him to reconcile all things to him, having made peace by the blood of his cross; I say, by him, whether they be things  
21 upon the earth, or things in the heavens. Even you, who were formerly alienated in mind, and enemies by works which are wicked, he hath now  
22 indeed reconciled, in the body of his flesh through death, to present you holy and unblameable, and  
23 unreprieveable, in his sight; since ye continue in the faith founded and stable, and not removed from the hope of the gospel, which ye have heard, which hath been preached to every creature which is under heaven, and of which I Paul am made a  
24 minister. I now rejoice in my sufferings for you, and in my turn fill up the remainder of the afflictions of Christ in my flesh for his body, which is  
25 the church; whereof I am made a minister, according to the dispensation of God, which was

given to me on your account, fully to preach the  
26 word of God; the mystery which was kept hid  
from the ages, and from the generations, but now  
27 is made manifest to his saints. To whom God was  
pleased to make known what is the riches of the  
glory of this mystery concerning the Gentiles;  
28 which is Christ to you the hope of glory: whom  
we preach, admonishing every man, and teaching  
every man, with all wisdom, that we may present  
29 every man perfect in Christ Jesus. For which I  
also labour, combating vigorously, according to  
the effectual working of him who worketh effectually in me with power.

II. Wherefore, I wish you to know how great a  
combat I have for you, and for them in Laodicea,  
and for as many as have not seen my face in the  
2 flesh: that, being compacted together in love,  
their hearts may be comforted, even by all the  
riches of the full assurance of understanding, to  
the acknowledgment of the mystery of God, even  
3 of the Father, and of Christ; in whom are all  
the treasures of wisdom and of knowledge laid  
4 up. Now this I affirm, that no one may deceive  
5 you with plausible speech. For though in the  
flesh I be absent, yet in the spirit I am with you,  
rejoicing when I see your order, and the firmness  
6 of your faith in Christ. Since, then, ye have received  
Christ Jesus the Lord, walk ye in him,  
7 rooted in him, and built upon him, and established  
in the faith, even as ye have been taught;  
8 abounding in it with thanksgiving. Beware lest  
there be any one who maketh a prey of you  
through an empty and deceitful philosophy, which  
is according to the tradition of men, according to  
the elements of the world, and not according to  
9 Christ. For in him dwelleth all the fulness of the  
10 Godhead bodily. And ye are made complete by  
him, who is the head of all government and  
11 power. By whom also ye have been circumcised  
with the circumcision made without hands, by



the putting off of the body of the sins of the flesh,  
12 even by the circumcision of Christ; being buried  
with him in baptism, in which also ye have been  
raised with him, through the belief of the strong  
working of God, who raised him from the dead.  
13 For you, who were dead on account of trespasses  
and the uncircumcision of your flesh, he hath  
made alive together with him, having forgiven us  
14 all trespasses; he hath blotted out the hand-  
writing of ordinances concerning us, which was  
contrary to us, and hath taken it from among us,  
15 nailing it to the cross. Having spoiled govern-  
ments and powers, he made a show of them  
16 openly, triumphing over them by it. Wherefore,  
let no one judge you in meat, or in drink, or in  
respect of a festival, or of a new moon, or of sab-  
17 baths; which are a shadow of things to come; but  
18 the body is Christ's body. Let no one make you  
lose your reward, by delighting in humility, and  
the worship of angels, intruding into things which  
he hath not seen; being without cause puffed up  
19 by his own carnal mind. And not holding firmly  
the head, by whom the whole body, through the  
joints and ligaments, being served and compacted,  
20 increaseth with the increase of God. Farther,  
since ye have died with Christ from the elements  
of the world, why, as living in the world, do ye  
21 subject yourselves to ordinances? Neither eat,  
22 nor taste, nor handle, whatever things tend to  
destruction in the using, according to the com-  
23 mandments and doctrines of men; which, indeed,  
have an appearance of wisdom, by will-wor-  
ship, and humility, and a not sparing of the body,  
but not by any provision for satisfying of the flesh.

III. SINCE, then, ye have been raised with Christ,  
seek the things which are above, where Christ  
2 sitteth at the right hand of God. Set your affec-  
tions on things above, not on things upon the  
3 earth. For ye are dead; but your life is hid with  
4 Christ by God. When Christ shall appear, with

whom our life is hid, then ye also shall appear  
5 with him in glory. Put to death, therefore, your  
members which are on the earth : fornication, im-  
purity, unnatural lust, evil desire, and covetous-  
6 ness, which is idolatry ; for which things the  
wrath of God cometh on the children of disobe-  
7 dience. In which things ye also walked formerly,  
8 when ye lived with them. But now do ye also  
put away all these : anger, wrath, malice, evil  
speaking, obscene discourse, from your mouth.  
9 Lie not one to another, having put off the old  
10 man, with his practices ; and having put on the  
new, who is renewed by knowledge, after the  
11 image of him who created him : where there is  
neither Greek nor Jew ; circumcision nor uncir-  
cumcision ; barbarian, Seythian ; slave, freeman ;  
12 but Christ is all, and in all. Put on, therefore, as  
elected of God, holy and beloved, bowels of com-  
passion, kindness, humbleness of mind, meekness,  
13 long-suffering. Support one another, and forgive  
each other, if any one have a complaint against  
any one ; even as Christ forgave you, so also do  
14 ye. And over all these, put on love, which is a  
15 bond of perfection. And let the peace of God  
rule in your hearts, to which also ye are called in  
16 one body ; and be ye thankful. Let the word of  
Christ dwell in you richly ; and with all wisdom  
teach and admonish each other, by psalms, and  
hymns, and spiritual songs, singing with grace in  
17 your hearts to the Lord. And whatever ye do, in  
word or in deed, do all in the name of the Lord  
Jesus, giving thanks to God, even the Father,  
18 through him. Wives, be subject to your own  
19 husbands, as it is fit in the Lord. Husbands, love  
20 your wives, and be not bitter against them. Chil-  
dren, obey your parents in all things, for this is  
21 well pleasing to the Lord. Fathers, do not exas-  
perate your children, lest they be discouraged.  
22 Servants, obey in all things your masters accord-  
ing to the flesh, not with eye-services, as men

pleasers; but with integrity of heart, as fearing  
23 God. And whatever ye do, work it from the soul,  
as working to the Lord, and not to men only:  
24 knowing that from the Lord ye shall receive the  
recompense of the inheritance; for ye serve the  
25 Lord Christ. But he who doth unjustly, shall  
receive for the injustice he hath done. For there  
is no respect of persons.

IV. MASTERS, afford to your servants what is just,  
and what is equal, knowing that ye also have a  
2 Master in the heavens. Continue in prayer,  
3 watching thereunto with thanksgiving. Pray at  
the same time also for us, that God would open to  
us a door of the word, to speak the mystery of  
4 Christ, for which I am even in bonds; that I  
may make it manifest, as it becomes me to speak.  
5 Walk in wisdom toward them who are without,  
6 gaining time. Let your speech be always with  
grace, seasoned with salt, knowing how ye ought  
7 to answer every one. All things concerning me,  
Tychicus, a beloved brother, and faithful minister,  
and fellow-servant in the Lord, will make  
8 known to you; whom I have sent to you for this  
very purpose, that he may know your affairs, and  
9 comfort your hearts: with Onesimus, a faithful  
and beloved brother, who is from you: they will  
make known to you all things which are done  
10 here. Aristarchus, my fellow-prisoner, saluteth  
you, and Mark, Barnabas's sister's son; concern-  
ing whom ye got orders; if he come to you, re-  
11 ceive him; and Jesus, who is called Justus. They  
are of the circumcision. These alone are labourers  
with me in the kingdom of God, who have been a  
12 consolation to me. Epaphras, who came from  
you, a servant of Christ, saluteth you: at all times  
fervently striving for you by prayers, that ye may  
stand perfect and completed in the whole will of  
13 God. For I bear him witness, that he hath much  
affection for you, and them in Laodicea, and them  
14 in Hierapolis. Luke, the beloved physician, and

- 15 Demas, salute you. Salute the brethren in Laodicea, and Nymphas, and the church in his house.
- 16 And when this epistle hath been read to you, cause that it be read also in the church of the Laodiceans; and that ye also read the one from
- 17 Laodicea. And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou mayest fulfil it.
- 18 The salutation of Paul, with mine own hand. Remember my bonds. Grace be with you. Amen.

THE  
FIRST EPISTLE OF PAUL  
THE APOSTLE  
TO THE  
THESSALONIANS.

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- I. PAUL, and Sylvanus, and Timothy, to the church of the Thessalonians, which is in God the Father, and in the Lord Jesus Christ. Grace be to you, and peace from God our Father, and the Lord  
2 Jesus Christ. We give thanks to God at all times for you all, making mention of you in our prayers;  
3 without ceasing remembering your work of faith, and labour of love, and perseverance of the hope of our Lord Jesus Christ, in the sight of God,  
4 even our Father; knowing, brethren, beloved of  
5 God, your election. For our gospel came not to you in word only, but also with power, and with the Holy Ghost, and with much assurance; as ye know what sort of men we were among you for  
6 your sake. And ye became imitators of us, and of the Lord, having embraced the word in much affliction, with joy of the Holy Ghost: so that ye  
7 are become patterns to all who believe in Macedonia and Achaia. Besides, from you the word of the Lord hath resounded, not only in Macedonia and Achaia; but also in every place, your faith to God-ward is spread abroad, so that we have no  
8 need to speak any thing. For they themselves publish concerning us, what sort of entrance we

had to you, and how ye turned to God from idols,  
10 to serve the living and true God; and to wait for his Son from heaven, whom he raised from the dead, even Jesus, who delivers us from the wrath which is to come.

II. For yourselves know, brethren, our entrance  
2 among you, that it was not false. For although we had before suffered, and were shamefully handled, as ye know, at Philippi, we were bold through our God to speak to you the gospel of  
3 God, amidst a great combat. Besides, our exhortation was not from error, nor from impurity, nor  
4 with guile. But as we were approved of God, to be entrusted with the gospel, so we speak, not as pleasing men, but God who trieth our hearts.  
5 For neither at any time came we with flattering speech, as ye know, neither with a cloak over  
6 vetousness, God is witness. Neither sought we from men honour, neither from you, nor from others, though we could have used authority as  
7 Christ's messengers. But we were gentle among you, even as a nurse cherishes her own children;  
8 so, taking affectionate care of you, we were well pleased to impart to you, not only the gospel of God, but also our own lives, because ye were be-  
9 come dear to us. Besides, ye remember, brethren, our labour and toil; for night and day we wrought, in order not to overload any of you, when we  
10 preached to you the gospel of God. Ye are witnesses, and God also, how holily, and righteously, and unblameably, we lived with you who believe.  
11 As also, ye know, how we addressed every one of you, as a father his own children, exhorting and  
12 comforting you. And testifying that ye should walk worthy of God, who hath called you into his  
13 own kingdom and glory. On this account also we give thanks to God without ceasing, that when ye received the preached word of God from us, ye embraced not the word of men, but, as it is in truth, the word of God, which also worketh effec-

14 tually in you who believe. For ye, brethren, be-  
came imitators of the churches of God, which are  
in Judea in Christ Jesus, because ye also have suf-  
fered like things from your own countrymen, even  
15 as they have from the Jews; who both killed the  
Lord Jesus and their own prophets, and have  
greatly persecuted us, and do not please God, and  
16 are contrary to all men; hindering us to preach to  
the Gentiles that they may be saved; so that they  
fill up their iniquities always; but the wrath of  
17 God is coming upon them at length. Now we,  
brethren, being separated from you during the  
time of an hour, in presence, not in heart, the more  
abundantly endeavoured, with great desire, to see  
18 your face. Therefore we would have come unto  
you (even I Paul), once and again, but Satan  
19 hindered us. For what is our hope, or joy, or  
crown of glorying? Are not ye also in the pre-  
20 sence of our Lord Jesus Christ at his coming? Ye,  
indeed, are our glory and our joy.

III. Wherefore, no longer bearing our anxiety, we  
2 were well pleased to be left at Athens alone: and  
sent Timothy, our brother, and a minister of God,  
and our fellow-labourer in the gospel of Christ, to  
establish you, and to exhort you concerning your  
3 faith: that no one should be moved by these afflic-  
tions; for yourselves know, that we are appointed  
4 thereto. For even when we were with you, we  
foretold you that we were to be afflicted, as also  
5 happened, as ye know. For this reason also, no  
longer bearing my anxiety, I sent to know your  
faith, lest by some means the tempter may have  
tempted you, and our labour have become in  
6 vain. But now, when Timothy came to us from  
you, and gave us the good news of your faith  
and love, and that ye have good remembrance of  
us at all times, ardently desiring to see us, even as  
7 we also to see you; by this, brethren, we were  
comforted concerning you in all our affliction and  
8 necessity, even by your faith. For now we live,

9 when ye stand firm in the Lord. But what thanksgiving can we return to God concerning you, for all the joy with which we rejoice through you in the presence of our God? Night and day we most exceedingly request to see your face, and to supply the deficiencies of your faith. Now may God himself, even our Father, and our Lord Jesus Christ, make straight our way unto you. And may the Lord fill you, and make you overflow with love to one another, and to all, even as we also to you; that he may establish your hearts unblameable in holiness before God even our Father, at the coming of our Lord Jesus Christ, with all his holy angels.

IV. What remains then, brethren, is, we beseech and exhort you by the Lord Jesus, seeing ye have received from us how ye ought to walk, and please God, that ye would abound more therein. For ye know what commandments we gave you by the Lord Jesus; for this is the will of God, even your sanctification, that ye should abstain from whoredom. That every one of you should know to possess his own body in sanctification and honour; not in the passion of lust, even as the Gentiles who know not God. That no man should go beyond bounds, or defraud his brother in this matter, because the Lord is an avenger for all such; as we also formerly told, and fully testified to you. Besides, God hath not called us for impurity, but to holiness. Wherefore, then, he who despiseth us, despiseth not man, but God, who certainly hath given his Spirit, the Holy Spirit to us. But concerning brotherly love, ye have no need that I write to you; for ye yourselves are taught of God to love one another. And indeed ye do it towards all the brethren who are through all Macedonia: but we exhort you, brethren, to abound more therein, and earnestly to study to be quiet, and to mind your own affairs, and to work with your own hands, as we commanded you. That ye may



walk decently towards them who are without, and  
13 may have need of nothing. Now, I would not have  
you to be ignorant, brethren, concerning them who  
sleep, that ye may not be grieved, even as the  
14 others, who have no hope. For, if we believe  
that Jesus died, and rose again; so also, them who  
15 sleep in Jesus, will God bring with him. Besides  
this, we affirm to you, by the command of the  
Lord, that we the living, who remain at the com-  
ing of the Lord, shall not anticipate them who are  
16 asleep; for the Lord himself will descend from  
heaven, with a shout, with the voice of an arch-  
angel, and with the trumpet of God: and the dead  
17 in Christ shall rise first. Afterwards, we, the living  
who remain, shall at the same time with them be  
caught up in clouds, to join the Lord in the air:  
18 and so we shall be for ever with the Lord. Where-  
fore, comfort one another with these words.

V. However, concerning the times and the seasons,  
brethren, ye have no need that I write to you.  
2 For yourselves know perfectly, that the day of the  
3 Lord so cometh as a thief in the night. For when  
they shall say, Peace and safety, then sudden de-  
struction cometh upon them, as the pains of child-  
bearing on her who is with child; and they shall  
4 not escape. But ye, brethren, are not in dark-  
ness, so as that day should, like a thief, come on  
5 you. All ye are sons of light, and sons of day: we  
6 are not sons of night, neither of darkness. There-  
fore, let us not sleep, even as the others; but let  
7 us watch, and be sober. For they who sleep, sleep  
in the night, and they who get drunk, are drunken  
8 in the night. But we being sons of day, let us be  
sober, putting on the breast-plate of faith and love,  
9 and for an helmet, the hope of salvation. For God  
hath not appointed us to wrath, but to the acqui-  
sition of salvation, through our Lord Jesus Christ;  
10 who died for us, that whether we wake or sleep,  
11 we may live together with him. Wherefore, com-  
fort one another, and edify each the other, even as

o o

- 12 also ye do. Now we beseech you, brethren, to know  
them who labour among you, and who preside over  
13 you in the Lord, and admonish you; and to esteem  
them very highly with love for their work's sake.  
14 Be at peace among yourselves. On the other hand,  
we exhort you, brethren, admonish the disorderly,  
comfort the faint-hearted, support the weak, be of  
15 a long-suffering disposition towards all. Take care  
that no one return evil for evil to any one; but  
always pursue ye what is good, both towards one  
16 another, and towards all. Always rejoice. Pray  
18 without ceasing. In every thing give thanks, for  
this is the will of God, by Christ Jesus, concern-  
19 ing you. Quench not the Spirit. Despise not pro-  
21 phesying. Prove all things. Hold fast that which  
22 is good. Abstain from all appearance of evil.
- 23 And may the God of peace himself sanctify you  
wholly; and may your whole person, the spirit,  
and the soul, and the body, be preserved unblame-  
able, unto the coming of our Lord Jesus Christ.
- 24 Faithful is he who hath called you; who also will  
25 do it. Brethren, pray for us. Salute all the bre-  
27 thren with an holy kiss. I adjure you by the Lord,  
that this epistle be read to all the holy brethren.
- 28 The grace of our Lord Jesus Christ be with you.  
Amen.

THE  
SECOND EPISTLE OF PAUL  
THE APOSTLE  
TO THE  
THESSALONIANS.

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- I. PAUL, and Sylvanus, and Timothy, to the church of the Thessalonians, which is in God our Father, and in the Lord Jesus Christ. Grace be to you, and peace from God our Father, and from the Lord Jesus Christ. We are bound to thank God always concerning you, brethren, as it is fit, because your faith groweth exceedingly, and the love of every one of you all towards each other aboundeth; so that we ourselves boast of you to the churches of God, on account of your patience and faith, in all your persecutions and afflictions, which ye sustain. This is a proof of the righteous judgment of God, in that ye were counted worthy of the kingdom of God, for which ye even suffer. Notwithstanding, it is just with God to give, in return, affliction to them who afflict you. And to you the afflicted, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels; inflicting punishment with flaming fire, on them who know not God, and on them who obey not the gospel of our Lord Jesus Christ. These shall suffer punishment, even everlasting destruction, from the presence of the Lord, and from the glory of his power, in that day, when he shall come to be glorified

through his saints, and to be admired by all the believers; and by you, because our testimony was  
11 believed by you. On which account also, we always pray concerning you, that our God may count you worthy of the calling, and fulfil all the goodwill of his goodness in you, and the work of  
12 faith with power; that the name of our Lord Jesus Christ may be glorified through you, and ye through him, according to the grace of our God, and of the Lord Jesus Christ.

II. Now we beseech you, brethren, concerning the coming of our Lord Jesus Christ, and our gathering together around him; that ye be not soon shaken from your purpose, nor troubled, neither by spirit, nor by word, nor by letter from us, intimating that the day of Christ is at hand. Let no man deceive you by any method; for that day shall not come, unless there come the apostacy first, and there be revealed that man of sin, that son  
4 of perdition; who opposeth and exalteth himself above every one who is called a god, or an object of worship: so that he, in the temple of God, as a god sitteth, openly showing himself that he is a  
5 god. Do ye not remember, that when I was still  
6 with you, I told you these things? And ye know what now restraineth him in order to his being re-  
7 vealed in his own season. For the mystery of iniquity already inwardly worketh, only till he who  
8 now restraineth be taken out of the way. And then shall be revealed that lawless one; him the Lord will consume by the breath of his mouth, and will render ineffectual by the bright shining of his  
9 coming; of whom the coming is after the strong working of Satan, with all power, and signs, and  
10 miracles of falsehood. And with all the deceit of unrighteousness, among them who perish, because they embraced not the love of the truth that they  
11 might be saved. And for this cause, God will send to them the strong working of error, to their be-  
12 lieving a lie. That all may be condemned, who

have not believed the truth, but have taken pleasure in iniquity. But we are bound to give thanks to God always concerning you, brethren beloved of the Lord, because God hath chosen you from the beginning to salvation, through sanctification of Spirit and belief of truth; to which he called you, by our gospel, to the obtaining of the glory of our Lord Jesus Christ. Well then, brethren, stand, and hold fast the traditions which ye have been taught, whether by our word, or by our letter. And may our Lord Jesus Christ himself, and God even our Father, who hath loved us and given us everlasting consolation and good hope through grace, comfort your hearts, and establish you in every good word and work.

III. FINALLY, brethren, pray for us, that the word of the Lord may run, and be glorified, even as among you. And that we may be delivered from brutish and wicked men, for all men have not faith. However, the Lord is faithful, who will establish and keep you from the evil one. For we are persuaded in the Lord concerning you, that the things which we commanded you, ye both do, and will do. Now may the Lord direct your hearts to the love of God, and to the patience of Christ. Now we command you, brethren, by the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother who walketh disorderly, and not according to the tradition which ye received from us. For yourselves know how ye ought to imitate us; because we did not walk disorderly among you; neither did we eat bread as a gift from any one, but with labour and toil we wrought night and day, in order not to overload any of you. Not because we have not right, but that we might give ourselves to you for a pattern, to imitate us. And therefore, when we were with you, this we commanded you, that if any one will not work, neither let him eat. For we hear that there are some who still walk among you disorderly, not

working at all, but prying into other people's affairs. Now them who are such we command and beseech by our Lord Jesus Christ, that with quietness they work, and eat their own bread. And ye, brethren, be not weary in well-doing. Now, if any one do not obey our command in this letter, point out that man, and keep no company with him, that he may be ashamed. Yet do not count him as an enemy, but admonish him as a brother. And may the Lord of peace himself, give you peace always, in every shape. The Lord be with you all. The salutation of Paul with mine own hand, which is the token in every epistle: thus I write. The grace of our Lord Jesus Christ be with you all. Amen.

THE  
FIRST EPISTLE OF PAUL  
THE APOSTLE  
TO  
TIMOTHY.

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1. PAUL an apostle of Jesus Christ, by the commandment of God our Saviour, and of the Lord  
2 Jesus Christ, our hope; to Timothy, my genuine son in the faith: Grace, mercy, and peace from  
3 God our Father, and Christ Jesus our Lord. As I entreated thee to continue in Ephesus, when going into Macedonia, so do, that thou mayest  
4 charge some not to teach differently: nor to give heed to fables, and endless genealogies, which occasion disputes, rather than great edification,  
5 which is through faith. Now, the end of the charge is love, from a pure heart, and a good conscience, and unfeigned faith: from which things  
6 some having swerved, have turned aside to foolish  
7 talking; desiring to be teachers of the law, though they neither understand what they say, nor concerning what things they strongly affirm.  
8 We know indeed that the law is good, if one use  
9 it lawfully; knowing this, that the law is not made for a righteous man, but for the lawless and disorderly, the ungodly and sinners, the unholy and profane, murderers of fathers, and murderers  
10 of mothers, manslayers, fornicators, sodomites, manstealers, liars, false swearers, and if any other

11 thing be opposite to wholesome doctrine; according to the glorious gospel of the blessed God with  
12 which I am entrusted. Now I thank Christ Jesus our Lord, who hath strengthened me, because he reckoned me faithful when he appointed me to the  
13 ministry; who was formerly a defamer, and a persecutor, and an injurious person. But I received mercy, because I acted ignorantly in unbelief. And the grace of our Lord hath superabounded with the faith and love which is required by Christ Jesus. This saying is true, and worthy of all reception, that Christ Jesus came into the world to save sinners, of whom I am  
16 chief. However, for this cause I received mercy, that in me, the chief of sinners, Jesus Christ might show forth all long-suffering, for a pattern to them who should hereafter believe on him in order to everlasting life.

17 Now, to the King eternal, immortal, invisible, to the wise God alone, be honour and glory, for ever  
18 and ever. - Amen. This charge I commit to thee, son Timothy, according to the prophecies which went before concerning thee, that thou mayest  
19 carry on through them the good warfare; holding fast faith and a good conscience; which some having put away, with respect to the faith have made  
20 shipwreck: of whom are Hymeneus and Alexander, whom I have delivered to Satan, that they might be taught, by chastisement, not to blaspheme.

II. Now, I exhort first of all that deprecations, supplications, intercessions, and thanksgivings, be  
2 made for all men; for kings, and all who are in authority, that we may lead a quiet and peace-  
3 able life, in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour, who commandeth all men to be saved, and  
5 to come to the knowledge of the truth. For there is one God, and one Mediator between God and  
6 men, the man Christ Jesus; who gave himself a ransom for all; of which the testimony is in its



7 proper season. For which I was appointed a  
herald and an apostle, (I speak the truth in  
Christ, I lie not) a teacher of the Gentiles in faith  
8 and truth. I command, therefore, that the men  
pray everywhere, lifting up holy hands, without  
9 wrath, and disputings. In like manner also, that  
the women adorn themselves in decent apparel,  
with modesty and sobriety, not with plaited hair  
10 only, or gold, or pearls, or costly raiment; but  
(which becometh women professing godliness)  
11 with good works. Let a woman learn in silence  
12 with all submission. For I do not allow a woman  
to teach, nor to usurp authority over a man, but  
13 to be silent. For Adam was first formed, then  
14 Eve. Besides, Adam was not deceived; but the  
woman, being deceived, became in transgression.  
15 However, she shall be saved through child-bearing,  
if they live in faith and love and holiness,  
with sobriety.

III. THIS saying is true, If one earnestly seeketh the  
office of a bishop, he desireth an excellent work.  
2 Therefore a bishop must be unblamed, the husband  
of one wife, vigilant, prudent, of comely  
3 behaviour, hospitable, fit to teach; not given to  
wine, no striker, not one who earns money by  
base methods; but equitable, not a brawler, nor  
4 covetous; one who ruleth well his own house,  
having his children in subjection to him with all  
5 gravity; for if one know not how to rule his own  
house, how shall he take care of the church of  
6 God? Not a new convert, lest being puffed up  
with pride, he fall into the condemnation of the  
7 devil. Moreover, he must even have a good testimony  
from those without, that he may not fall in-  
8 to reproach, and the snare of the devil. The deacons  
in like manner must be grave, not double-  
tongued, not giving themselves to much wine, not  
9 persons who earn money by base methods. Holding  
fast the mystery of the faith with a pure con-  
10 science. But let these also be proved first, then

let them exercise the deacon's office, being unac-  
11 cused. The women in like manner must be grave,  
not slanderers, but vigilant, faithful in all things.  
12 Let the deacons be the husbands of one wife, rul-  
13 ing well their children and their own houses. For  
they who have performed the office of a deacon  
well, procure to themselves an excellent degree,  
and great boldness in the faith, which is in Christ  
14 Jesus. These things I write to thee, although I  
15 hope to come to thee soon. Or if I tarry long, that  
thou mayest know how thou oughtest to behave  
thyself in the house of God, which is the church  
of the living God, the pillar and support of the  
16 truth. For confessedly great is the mystery of  
godliness: God was manifested in the flesh, was  
justified through the Spirit, was seen of angels,  
was preached to the Gentiles, was believed on in  
the world, was taken up in glory.

IV. But the Spirit expressly saith, that in after  
times some will apostatize from the faith, giving  
heed to deceiving spirits, and to doctrines con-  
2 cerning demons, through the hypocrisy of liars,  
3 who are seared in their own conscience; who for-  
bid to marry, and command to abstain from meats,  
which God hath created to be received with  
thanksgiving by the faithful, who thoroughly  
4 know the truth; that every creature of God is  
good, being received with thanksgiving, and noth-  
5 ing is to be cast away: for it is sanctified by the  
6 command of God, and by prayer. Laying these  
things before the brethren, thou wilt be a good  
minister of Jesus Christ, nourished by the words  
of the faith, and of the good doctrine, to the  
7 knowlege of which thou hast attained. But pro-  
fane and old wives' fables reject; and exercise thy-  
8 self to godliness. For bodily exercise is profitable  
for little; but godliness is profitable for all things,  
having the promise of the present life, and of that  
9 to come. This saying is true, and worthy of all  
10 reception. Besides, for this we both labour and

suffer reproach, that we trust in the living God, who is the Saviour of all men, especially of believers. These things give in charge and teach. 11 Let no one despise thy youth : but be thou a pattern to the believers in speech, in behaviour, in 12 love, in spirit, in faith, in chastity. Till I come, apply thyself to reading, to exhortation, to teaching. Neglect not the spiritual gift which is in 13 thee, which was given thee according to prophecy, together with the imposition of the hands of 14 the eldership. Make these things thy care ; be wholly employed in them, that thy proficiency 15 may be evident to all. Take heed to thyself, and to thy doctrine ; continue in them : for, in doing 16 this, thou wilt both save thyself, and them who hear thee.

V. Do not severely rebuke an old man, but beseech him as a father, and the young men as brothers ; the old women as mothers, and the young as sisters, with all chastity.

3. Honour widows who are really widows. But if any widow have children, or grandchildren, let these learn first piously to take care of their own family, and then to requite their parents : for this is good and acceptable in the sight of God. 5 Now, she who is really a widow and desolate, trusteth in God, and continueth in deprecations and 6 prayers, night and day. But she who liveth in 7 pleasure, is dead while she liveth. Now these things give in charge, that they may be blameless. 8 For if any one provide not for his own, and especially those of his family, he hath denied the 9 faith, and is worse than an infidel. Let not a widow be taken into the number under sixty years old, 10 having been the wife of one husband : borne witness to for good works ; that she hath brought up children, that she hath lodged strangers, that she hath washed the saints' feet, that she hath relieved the afflicted, that she hath diligently followed 11 every good work. But the younger widows re-

ject; for when they cannot endure Christ's reign,  
12 they will marry; incurring condemnation, because  
13 they have put away their first fidelity. And at the  
same time also they learn to be idle, wandering  
about from house to house; and not only idle, but  
tattlers also and meddlers, speaking things which  
14 they ought not. I command therefore, young  
widows to marry, to bear children, to govern the  
house, to give no occasion to the adversary for re-  
15 proach. For already some are turned aside after  
16 Satan. If any believing man or believing woman  
have widows, let them relieve them, and let not  
the church be burdened, that it may relieve those  
17 who are really widows. Let the elders who pre-  
side well be counted worthy of double honour, es-  
pecially those who labour in preaching and teach-  
18 ing. For the scripture saith, The ox treading  
out the corn thou shalt not muzzle.\* And,  
The labourer is worthy of his hire.

19 Against an elder receive not an accusation unless  
20 by two or three witnesses. Those who sin, rebuke  
21 before all, that others also may be afraid. I charge  
thee in the presence of God, and of the Lord Jesus  
Christ, and of the elect angels, that thou observe  
these things without prejudice, doing nothing by  
22 partiality. Lay hands hastily on no one, neither  
partake of other men's sins. Keep thyself pure.  
23 No longer drink water, but use a little wine for  
thy stomach's sake and thy frequent infirmities.  
24 Of some men the sins are very manifest, going be-  
fore to condemnation; but in some, especially they  
25 follow after. In like manner also, the good works  
of some are very manifest, and those which are  
otherwise cannot be long hidden.

VI. LET whatever servants are under the yoke,  
esteem their own masters worthy of all honour,  
that the name of God, and the doctrine of the gos-  
2 pel, be not evil spoken of. And they who have be-  
lieving masters, let them not despise them, because

\* Deut. xxv. 4.

they are brethren: but, let them serve them more, because they are believers and beloved who receive  
3 the benefit. These things teach and exhort. If any one teach differently, and consent not to the wholesome commandments which are our Lord Jesus Christ's, and to the doctrine according to  
4 godliness, he is puffed up with pride, knowing nothing: but is distempered about questions, and debates of words, whereof come envy, strife, evil  
5 speakings, unjust suspicions, perverse disputings of men wholly corrupted in mind, and destitute of the truth; who reckon gain to be religion. From  
6 such withdraw thyself. But godliness with a competency is great gain. For we brought nothing  
7 into the world, and plain it is, that neither can we  
8 carry any thing out. Wherefore, having food and  
9 raiment, let us be therewith contented. But they who will be rich, fall into temptation, and a snare, and into many foolish and hurtful lusts, which  
10 plunge men into destruction and perdition. For the love of money is the root of all evil, which some eagerly desiring, have wholly erred from the faith, and pierced themselves all around with many sor-  
11 rows. Therefore do thou, O man of God, flee these things; and pursue righteousness, piety, faith,  
12 love, patience, meekness. Combat the good combat of faith: lay hold on eternal life, to which also thou wast called; and confess the good confession  
13 in the presence of many witnesses. I charge thee in the presence of God, who maketh all alive, and of Christ Jesus, who witnessed under Pontius  
14 Pilate the good confession, that thou keep this commandment without spot, unblameable, till the  
15 appearing of our Lord Jesus Christ: which in his own season, the blessed and only Potentate, will show, even the King of kings, and Lord of lords:  
16 who alone hath immortality, and dwelleth in light inaccessible, whom no man hath seen, nor can see; to whom be honour and might everlasting.  
17 Amen. Charge the rich in the present world, not

to be elated in mind, nor to trust in uncertain riches, but in God who liveth, and who supplieth  
18 to us richly all things for enjoyment : to work good, to be rich in lovely works, ready to distribute, communicative, providing for themselves a  
19 good foundation for hereafter, that they may lay hold on eternal life. O Timothy, guard the thing  
20 committed in trust to thee, avoiding profane vain babblings, and oppositions of knowledge, falsely  
21 so named : which some professing, have erred with respect to the faith. Grace be with thee. Amen.

THE  
SECOND EPISTLE OF PAUL  
THE APOSTLE  
TO  
TIMOTHY.

---

1. PAUL an apostle of Jesus Christ, by the will of  
God, on account of the promise of life which is by  
2 Christ Jesus, to Timothy, my beloved son : Grace,  
mercy, and peace, from God the Father, and from  
3 Christ Jesus our Lord. I give thanks to God,  
(whom from my forefathers I serve with a pure  
conscience) that I have unceasing remembrance of  
4 thee in my prayers night and day ; remembering  
thy tears, I greatly desire to see thee, that I may  
5 be filled with joy : calling to remembrance also the  
unfeigned faith which is in thee, which dwelt first  
in thy grand-mother, Lois, and in thy mother,  
Eunice, and I am persuaded that it dwelleth in  
6 thee also. For which cause I put thee in mind to  
stir up the spiritual gift of God which is in thee,  
7 through the imposition of my hands. For God  
hath not given us a spirit of cowardice, but of  
power, and of love, and of self-government.  
8 Wherefore, be not thou ashamed of the testimony  
of our Lord, nor of me his prisoner : but do thou  
jointly suffer evil for the gospel, according to the  
9 power of God, who hath saved us, and called us  
with an holy calling, not on account of our works,  
but on account of his own purpose, and grace which

was given us through Christ Jesus before the times  
10 of the ages : and is now made manifest by the ap-  
pearing of our Saviour Jesus Christ, who hath in-  
deed made death ineffectual, and hath made life  
11 and immortality clear through the gospel ; for  
which I am appointed an herald, and an apostle,  
12 and a teacher of the Gentiles. For which cause I  
suffer even such things. Nevertheless I am not  
ashamed ; for I know in whom I have believed, and  
I am persuaded that he is able to preserve what is  
13 committed in trust to me until that day. The form  
of wholesome words which thou hast heard from  
me, hold fast, with the faith and love which are  
14 in Christ Jesus. The good deposit, guard by the  
15 Holy Ghost, who dwelleth in us. Thou knowest  
this, that all they who are in Asia have turned me  
16 off ; of whom are Phygellus and Hermogenes. May  
the Lord grant mercy to the family of Onesiphorus ;  
for he often refreshed me, and was not ashamed of  
17 my chain. But being in Rome, he sought me out  
18 very diligently, and found me. May the Lord grant  
to him, to find mercy from the Lord in that day.  
And how many things he ministered to me in  
Ephesus, thou knowest well.

II. THOU, therefore, my son, be strong in the grace  
2 which is through Christ Jesus. And what things  
thou hast heard from me by many witnesses, these  
commit in trust to faithful men, who shall be fit  
3 also to teach others. Thou, therefore, endure evil,  
4 as a good soldier of Jesus Christ. No man who  
warreth, entangleth himself with the businesses of  
this life, that he may please him who hath chosen  
5 him to be a soldier. And also if one contend in  
the games, he is not crowned unless he contend ac-  
6 cording to the laws. It becometh the husbandman  
7 to labour before he partaketh of the fruits. Con-  
sider what I say ; and may the Lord give thee  
8 understanding in all things. Remember Jesus  
Christ, of the seed of David, raised from the dead,  
9 according to my gospel : for which I suffer evil



unto bonds, as a malefactor. But the word of God is not bound. For this cause I patiently bear all things on account of the elected, that they also may obtain the salvation which is by Christ Jesus, with eternal glory. This saying is true, That if we die with him, we shall also live with him: if we suffer patiently, we shall also reign with him: if we deny him, he also will deny us. Though we be unfaithful, he abideth faithful. He cannot deny himself. Put them in remembrance of these things, earnestly testifying to them in the presence of the Lord, not to fight about words for nothing useful, but to the subverting of the hearers. Strive to present thyself to God, an approved unashamed workman, who rightly divideth the word of truth. But profane empty babblings resist, for they will increase to more ungodliness. And their word will eat as a gangrene: of whom are Hymeneus and Philetus; who concerning the truth have erred, affirming that the resurrection hath already happened, and overturn the faith of some. Nevertheless the foundation of God standeth firm, having this seal, The Lord will make known them who are his. And, Let every one who nameth the name of Christ, depart from iniquity. But in a great house there are not only vessels of gold and of silver, but also of wood and of earthenware, and some to honour, and some to dishonour. If then a man will cleanse himself well from these things, he will be a vessel appointed to honour, sanctified, and very profitable for the master's use, prepared for every good work. Flee therefore youthful lusts: but pursue righteousness, faith, love, and peace with them who call on the Lord from a pure heart. Moreover foolish and untaught questions reject, knowing that they beget fightings. And the servant of the Lord must not fight but be gentle towards all men, fit to teach, patiently bearing evil: in meekness instructing those who set themselves in opposition; if, by any means,

God will give them repentance to the acknowledgment of truth. And being caught alive by him out of the snare of the devil, they may awake to do the will of God.

III. THIS also know, that in latter days perilous times will come. For men will be self-lovers, money-lovers, boasters, proud, blasphemers, disobedient to parents, ungrateful, unholy. Without natural affection, covenant breakers, slanderers, incontinent, fierce, without any love to good men, betrayers, headstrong, puffed up, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power of it. Now from these turn away. Of these indeed they are, who go into houses and lead captive silly women laden with sins, led away by divers lusts; always learning but never able to come to the knowledge of truth. Now in the manner that Jannes and Jambres resisted Moses, so these also resist the truth: men wholly corrupted in mind, undiscerning concerning the faith. However, they shall not proceed farther. For their foolishness shall be very plain to all, as theirs also was. But thou hast fully known my doctrine, manner of life, purpose, faith, meekness, love, patience, persecutions, sufferings, such as befel me in Antioch, in Iconium, in Lystra: such persecutions I endured; but out of them all the Lord delivered me. And all indeed who wish to live godly in Christ Jesus, shall be persecuted. Now wicked men and sorcerers will wax worse and worse, deceiving, and being deceived. But continue thou in the things which thou hast learned, and with which thou hast been entrusted, knowing from whom thou hast learned them: and that from a child thou hast known the sacred Scriptures, which are able to make thee wise to salvation, by the faith which is in Christ Jesus. The whole Scripture is divinely inspired, and is profitable for teaching, for confutation, for correction, for instruction in

17 righteousness. That the man of God may be perfect, and thoroughly fitted for every good work.

IV. I charge thee, therefore, in the presence of God, and of the Lord Jesus Christ, who will judge the living, and the dead, at his appearing  
2 and his kingdom : preach the word ; be instant in season, out of season ; confute, rebuke, exhort  
3 with all long-suffering, when teaching. For there will be a time, when they will not endure wholesome teaching, but having itching ears, they will, according to their own lusts, heap up to themselves teachers ; and from the truth indeed they will turn away their ears, and be turned aside to  
4 fables. But watch thou at all times ; bear evil treatment ; do the work of an evangelist ; fully  
5 perform thy ministry. For I am already poured  
6 out, and the time of my departure hath come. I have combated the good combat, I have finished  
7 the race, I have preserved the faith. Henceforth there is laid aside for me a crown of righteousness, which the Lord, the righteous judge, will deliver to me at that day, and not to me only, but  
8 to all them also who love his appearing. Make  
9 haste to come to me soon : for Demas, having loved the present world, hath forsaken me, and is gone to Thessalonica, Crescens into Galatia, and Titus into  
10 Dalmatia. Only Luke is with me. Take Mark, and bring him with thee, for he is very useful to  
11 me in the ministry. But Tychicus I have sent  
12 to Ephesus. The bag which I left at Troas with Carpus, bring when thou comest, and the books,  
13 especially the parchments. Alexander the copper-smith hath done me many evil things. The Lord  
14 reward him according to his works. Of whom be thou also aware ; for he hath greatly opposed our  
15 words. At my first answer, no one appeared with me, but all forsook me : may it not be laid to  
16 their charge ! However, the Lord stood by me, and strengthened me, that through me the preaching might be fully declared, and all the Gentiles

might hear; and I was delivered out of the mouth  
18 of the lion. And the Lord will deliver me from  
every evil work, and will preserve me to his hea-  
19 venly kingdom. To whom be glory for ever and  
ever. Amen. Salute Prisca and Aquila, and the  
20 family of Onesiphorus. Erastus abode at Corinth:  
21 but Trophimus I left at Miletus, sick. Make haste  
to come before winter. Eubulus saluteth thee,  
and Pudens, and Linus and Claudia, and all the  
22 brethren. The Lord Jesus Christ be with thy  
spirit. Grace be with you. Amen.

THE  
EPISTLE OF PAUL  
THE APOSTLE  
TO  
TITUS.

---

- I. PAUL, a servant of God, and an apostle of Jesus Christ, in order to the faith of the elect of God, and the acknowledgment of the truth, which is in  
2 order to godliness; in hope of eternal life, which God, who cannot lie, promised before the times of  
3 the ages, but hath manifested in its proper season, his promise by the preaching with which I am intrusted, according to the commandment of God  
4 our Saviour; to Titus, my genuine son, by the common faith: Grace, mercy, and peace from God the Father, and the Lord Jesus Christ our Saviour.  
5 For this purpose, I left thee in Crete, that thou mightest set in order the things wanting, and ordain in every city elders, as I commanded thee;  
6 if any one be blameless, the husband of one wife, having believing children, not accused of riotous  
7 living, nor unruly. For a bishop should be blameless as the steward of God; not self-willed, not prone to anger, not given to wine, not a striker,  
8 not one who makes gain by base methods; but hospitable, a lover of good men, prudent, just,  
9 holy, temperate; holding fast the true doctrine as he hath been taught, that he may be able, by the teaching which is wholesome, both to exhort and to

10 confute the gainsayers. For there are many unruly  
and foolish talkers and deceivers, especially those  
11 of the circumcision, whose mouths must be stopped,  
who subvert whole families, teaching things  
which they ought not, for the sake of sordid gain.  
12 One of themselves, a prophet of their own, hath  
said, The Cretians are always liars, evil wild  
13 beasts, lazy bellies. This testimony is true; for  
which cause rebuke them sharply, that they may  
14 be healthy in the faith; not giving heed to Jewish  
fables, and precepts of men, who turn away the  
15 truth. All meats indeed are pure to the pure; but  
to the polluted and unfaithful, nothing is pure; for  
both their understanding and conscience is polluted.  
16 They profess to know God, but by works they  
deny him, being abominable and disobedient, and  
concerning every good work, without discernment.

II. BUT do thou inculcate the things which become  
2 wholesome doctrine. That aged men be vigilant,  
grave, prudent, healthy by faith, love, patience.  
3 That aged women, in like manner, be in deport-  
ment as becometh sacred persons, not slanderers,  
4 not enslaved to much wine, good teachers. That  
they may persuade the young women to be lovers  
5 of their husbands, lovers of their children. To be  
calm, chaste, careful of their families, good, sub-  
ject to their own husbands, that the word of God  
6 may not be evil spoken of. The young men, in like  
7 manner, exhort to govern their passions. In all  
things make thyself a pattern of good works, in  
teaching show incorruptness, gravity, sincerity,  
8 wholesome speech which cannot be condemned;  
that he who is on the opposite side may be ashamed,  
having nothing bad to say concerning you.  
9 Servants exhort to be subject to their own masters,  
and in all things to be careful to please, not an-  
10 swering again; not secretly stealing, but showing  
all good fidelity; that they may adorn the doctrine  
11 of God our Saviour in all things. For the grace  
of God, which bringeth salvation, hath shown forth

12 to all men, teaching us, that denying ungodliness  
and worldly lusts, we should live soberly, righ-  
13 teously, and godly, in this present world; ex-  
pecting the blessed hope, namely, the appearing of  
the glory of the great God, and our Saviour Jesus  
14 Christ; who gave himself for us, that he might re-  
deem us from all iniquity, and purify to himself a  
15 peculiar people, zealous of good works. These  
things inculcate and exhort, and confute, with all  
authority. Let no one despise thee.

III. PUT them in mind to be subject to govern-  
ments and powers, to obey magistrates, to be ready  
2 to every good work; to speak evil of no one; to  
be no fighters, but equitable, showing all meekness  
3 to all men. For even we ourselves were formerly  
foolish, disobedient, erring, slavishly serving divers  
inordinate desires and pleasures, living in malice  
4 and envy, hated and hating one another. But  
when the goodness and the philanthropy of God our  
5 Saviour shone forth, he saved us, not on account  
of works of righteousness which we had done, but  
according to his own mercy, through the bath of  
regeneration, and the renewing of the Holy Ghost,  
6 which he poured out on us richly through Jesus  
7 Christ our Saviour. That being justified by his  
grace, we might be made heirs according to the hope  
8 of eternal life. This doctrine is true; yet concern-  
ing these heirs, I command thee strongly to affirm,  
that they who have believed in God should take care  
to promote good works. These are the things hon-  
9 ourable and profitable to men. But foolish ques-  
tions, and genealogies, and strifes, and fightings  
about the law, resist; for they are unprofitable  
10 and false. An heretical man, after a first and  
11 second admonition, reject. Knowing that such a  
person is perverted, and sinneth, being self-con-  
demned. When I shall send Artemas to thee, or  
Tychicus, make haste to come to me at Nicopolis,  
12 for I have determined to winter there. Diligently  
help forward on their journey, Zenas the lawyer,

and Apollos, that nothing may be wanting to them.

14 And let ours also learn to practise honest trades, for necessary uses, that they may not be unfruitful.

15 All who are with me salute thee. Salute them who love us in the faith. Grace be with all of you. Amen.



THE  
EPISTLE OF PAUL  
THE APOSTLE  
TO  
PHILEMON.

---

1. PAUL confined with a chain for Christ Jesus, and  
2 our fellow-labourer, and to Apphia the beloved,  
and to Archippus our fellow-soldier, and to the  
3 church in thy house : Grace be to you, and peace  
from God our Father, and from the Lord Jesus  
4 Christ. I give thanks to my God always, when I  
5 make mention of thee in my prayers, having heard  
of thy love and faith which thou hast toward the  
6 Lord Jesus, and to all the saints. I pray that the  
communication of thy faith may be effectual, to  
the acknowledgment of every good thing which is  
7 in you toward Christ Jesus. For we have much  
joy and consolation in thy love, because the bowels  
8 of the saints are refreshed by thee, brother. Where-  
fore, though I might be much bold in Christ to  
9 enjoin thee what is fit ; yet for love's sake I rather  
beseech, being such an one as Paul the aged, and  
now also one confined with a chain for Jesus Christ.  
10 I beseech thee for my son, whom I begat in my  
11 bonds, even Onesimus ; who formerly was to thee  
unprofitable, but now will be very profitable to  
12 thee even as to me. Him I have sent back. Do  
thou therefore receive him, that is to say, mine own

13 bowels ; whom I wished to detain with myself,  
that in thy stead he might have ministered to me,  
14 in these bonds for the gospel. But without thy  
mind I would do nothing, that thy good deed might  
15 not be as by constraint, but as voluntary. Perhaps  
also for this reason he was separated for a  
little while, that thou mightest have him for ever.  
16 No longer as a slave only, but above a slave, a beloved  
brother, especially to me ; and how much  
more to thee, both in the flesh and in the Lord ?  
17 If then thou hold me as a partaker, receive him as  
18 myself : and if he hath injured thee any thing or  
19 oweth thee, place it to my account : I Paul have  
written with mine own hand, I will repay ; that I  
may not say to thee, Thou owest to me even thine  
20 own self besides. Yea, brother, let me have profit  
from thee in the Lord. Refresh my bowels in the  
21 Lord. Having confidence in thy obedience, I have  
written to thee, knowing that thou wilt even do  
22 more than I ask. But at the same time prepare  
me also a lodging : For I hope that through your  
23 prayers I shall be bestowed on you. There salute  
thee Epaphras my fellow-prisoner for Christ Jesus ;  
24 Mark, Aristarchus, Demas, Luke, my fellow-labourers.  
25 The grace of our Lord Jesus Christ be with your spirit. Amen.

THE  
EPISTLE OF PAUL  
THE APOSTLE  
TO THE  
HEBREWS.

---

- 1.** GOD, who in sundry parts and in divers manners,  
**2** anciently spake to the fathers by the prophets, hath  
 in these last days spoken to us by his Son, whom  
 he constituted heir of all things; through whom  
**3** also he made the worlds: who, being an effulgence  
 of his glory, and an exact image of his substance,  
 and upholding all things by the word of his power,  
 when he had made purification of our sins by him-  
 self, sat down at the right hand of the Majesty in  
**4** high places. He is by so much better than the  
 angels, by how much he hath inherited a more ex-  
**5** cellent name than they. For to which of the  
 angels did he at any time say, "My Son thou art:  
 to-day I have begotten thee?"\* And again, "I will  
 be to him a Father, and he shall be to me a Son?"  
**6** But when he bringeth again the first born into the  
 world, he saith, "Yea let all the angels of God  
 worship him."†  
**7** Besides, of the angels indeed he saith, "Who  
 made his angels spirits, and his ministers a flame  
**8** of fire:"‡ but to the Son, "Thy throne, O God,  
 is for ever and ever. The sceptre of thy kingdom  
**9** is a sceptre of rectitude. Thou hast loved righ-

\* Psalm ii. 2.

+ Psalm xcvi. 7.

‡ Psalm civ. 4.

teousness, and hated wickedness, therefore O God, thy God hath anointed thee with the oil of gladness above thy associates.”\* And, “Thou, Lord, in the beginning foundedst the earth, and the works of thy hands are the heavens. They shall perish, but thou dost remain, and they all as a garment shall grow old; and as an upper garment thou wilt fold them up, and they shall be changed. But thou art the same, and thy years shall never fail.”†  
 13 Moreover, to which of the angels said he at any time, “Sit thou at my right hand till I make thine enemies the footstool of thy feet.”‡ “Are they not all ministering spirits, sent forth to minister for them who shall inherit salvation?”§

II. ON this account, we ought to attend the more earnestly to the things which were heard, lest at any time we should let them slip. For if the word spoken by angels was firm, and every transgression and disobedience received a just retribution, how shall we escape, if we neglect so great a salvation? which beginning to be spoken by the Lord, was confirmed to us by them who heard him; God bearing joint witness, both by signs and wonders, and divers miracles, and distributions of the Holy Ghost, according to his own pleasure? For to the angels he hath not subjected the world which is to come, concerning which we speak. Now one in a certain place, plainly testified, saying, “What is man that thou shouldst remember him? or the son of man, that thou shouldst look upon him? Thou hast made him for a little while less than angels, thou hast crowned him with glory and honour, and hast set him over the works of thy hands. Thou hast subjected all things under his feet.”|| Wherefore, by subjecting all things to him, he hath left nothing unsubjected. But now, we do not yet see all things subjected to him. But we see Jesus, who for a little while was made less

\* Psalm xlv. 6. + Psalm cii. 25, 27. ‡ Psalm cx. 1.

§ Psalm civ. 4. || Psalm vii. 4.

- than angels, that, by the grace of God, he might taste of death, on account of every one, for the suffering of death, crowned with glory and honour.
- 10 For it became him, for whom are all things, and by whom are all things, when bringing many sons into glory, to make the Captain of their salvation
- 11 perfect through sufferings. Wherefore, both he who sanctifieth, and they who are sanctified, are all of one Father. For which cause, he is not ashamed
- 12 to call them brethren; saying, "I will declare thy name to my brethren: in the midst of the congregation I will sing praise to thee."\* And again,
- 13 "I will put my trust in him."† And again, "Behold I and the children whom God hath given me."
- 14 Since then the children participate of flesh and blood, even he in like manner partook of these, that through death he might render ineffectual him who had the power of death, that is the devil;
- 15 and deliver them, who through fear of death were
- 16 all their life time subject to bondage. Moreover, by no means doth he take hold of angels; but of
- 17 the seed of Abraham he taketh hold. Hence it was necessary he should be made like his brethren in all things, that he might be a merciful and faithful high-priest, in matters pertaining to God, in order
- 18 to expiate the sins of the people. Besides, by what he suffered himself when tempted, he is able to succour them who are tempted.

- III. WHEREFORE, holy brethren, partakers of the heavenly calling, consider attentively the apostle
- 2 and high-priest of our confession, Christ Jesus; who was faithful to him who appointed him, even as
- 3 Moses also was in all his house: but he was counted worthy of more glory than Moses, inasmuch as he who hath formed the house; hath more honour
- 4 than the house. Besides, every house is formed by some one, but he who hath formed all is God.
- 5 Now Moses indeed was faithful in all his house as a servant, for a testimony of the things which

\* Psalm xxii. 22.

† Isa. viii. 17.

6 were to be spoken: but Christ as a son over his house, whose house we are, if indeed we hold fast the boldness and the glorying of the hope, firm to the end. Wherefore, as saith the Holy Ghost,\*  
 7 “To-day, when ye shall hear his voice, harden not your hearts as in the bitter provocation, in the day of temptation in the wilderness, where your fathers tempted me, and proved me, notwithstanding they saw my works forty years. Wherefore I was displeased with that generation, and said, They always err in heart, and they have not known my ways.  
 11 So I swear in my wrath, They shall not enter into my rest.” Brethren, take heed, lest there be in any of you an evil heart of unbelief, by departing from the living God. But exhort one another every day, while it is called, To-day; lest any of you should be hardened through the deceitfulness of sin. For we are all partakers of Christ’s house, if indeed we hold fast the begun confidence firm unto the end; as ye may know by the saying, “To-day, when ye shall hear his voice, harden not your hearts as in the bitter provocation.” For many when they heard, bitterly provoked God. However, not all they who went out of Egypt with Moses. But with whom was he displeased forty years? was it not with them who sinned, whose carcases fell in the wilderness?† And to whom did he swear that they should not enter into his rest, but to them who did not believe? So we see that they could not enter in because of unbelief.  
 IV. WHEREFORE, let us be afraid lest a promise of entrance into his rest being left, any of you should actually fall short of it. For we also have received the good tidings, even as they. But the word which they heard did not profit them, not being mixed with faith in them who heard it.‡ Wherefore, we who believe enter into the rest of God, seeing he said, “So I swear in my wrath, they shall not enter into my rest:” notwithstanding the

\* Psalm xcvi. 7.

† Numb. xiv. 29.

‡ Deut. i. 32.

works were finished from the formation of the  
4 world. For he hath spoken somewhere concerning  
the seventh day thus: "And God completely  
rested on the seventh day from all his works." \*  
5 Moreover, in this psalm again, "They shall not  
6 enter into my rest." † Seeing then it remained  
for some to enter into it, and seeing they who  
first received the good tidings did not enter in on  
7 account of unbelief: moreover, seeing he limiteth  
a certain day, saying, by David, 'To-day,' after  
so long a time; as it is said, "To-day, when ye  
8 shall hear his voice, harden not your hearts." For  
if Joshua had caused them to rest, he would not,  
9 after that, have spoken of another day. Therefore  
10 a sabbatism remaineth to the people of God. For  
he who is entered into his rest, hath himself also  
rested from his own works, like as God rested  
11 from his. Wherefore, let us carefully strive to  
enter into that rest, lest any one should fall after  
12 the same example of unbelief. For the word of  
God is living and effectual, and more cutting than  
any two-edged sword, piercing even to the parting  
both of soul and spirit, and of the joints also and  
marrows, and is a discerner of the devices and  
13 purposes of the heart. And there is no creature  
unapparent in his sight, for all things are naked  
and open to the eyes of him, to whom we must  
14 give an account. Now, having a great high-priest  
who hath passed through the heavens, Jesus the  
15 Son of God, let us hold fast our confession. For  
we have not an high-priest who cannot sympathize  
with our weaknesses: but one who was tempted  
in all points according to the likeness of his na-  
16 ture to ours, without sin. Let us therefore ap-  
proach with boldness to the throne of grace, that  
we may receive mercy, and obtain grace for the  
purpose of seasonable help.  
V. Now every high-priest taken from among men,  
is appointed to perform for men the things pertain-

\* Gen. ii. 3.

† Psalm xcvi. 11.

ing to God, that he may offer both gifts and sacrifices for sins : being able to have a right measure of compassion on the ignorant and erring, because he himself also, is surrounded with infirmity.

3 And for that reason he must, as for the people,  
4 so also for himself, offer sacrifices for sins. \* Now,  
as no one taketh this honour to himself, but he  
5 who is called of God, as Aaron was ; so also the  
Christ did not glorify himself to be an high-priest ;  
but he who said to him, " My Son thou art, to-day  
6 I have begotten thee." As also in another psalm  
he saith, " Thou art a priest for ever, according  
7 to the order of Melchizedec." † He, in the days of  
his flesh, having offered up both deprecations and  
supplications, with strong crying and tears, to him  
who was able to save him from death ; and being de-  
8 livered from fear, although he was a Son, he learned  
9 obedience by the things which he suffered. And  
being made perfect, he became to all them who  
10 obey him, the author of eternal salvation ; being  
saluted by God, an high-priest, according to the  
11 order of Melchizedec : concerning whom we have  
much speech, which is difficult to be explained  
when spoken, because ye are dull of hearing.  
12 For though ye ought to have been teachers, on ac-  
count of the time, ye have need of one to teach  
you again, certain first principles of the oracles of  
God, and have become such as have need of milk,  
13 and not of strong meat. But every one who uses  
milk only, is unskilful in the word of righteous-  
14 ness, for he is a babe. But strong meat belongeth  
to them who are full grown, who by use have their  
senses exercised to discern both good and evil.

VI. WHEREFORE, dismissing the discourse of the  
principles of Christ, let us proceed to perfection,  
not laying a second time the foundation of repen-  
tance from dead works, and of faith towards God ;  
2 of the doctrine of baptisms, and of laying on of  
hands, and of resurrection of the dead, and of

\* Levit. xvi. 6.

† Psalm cx. 4.



3 eternal judgment. And this we will do, if God  
4 permit. For it is impossible to renew again by  
repentance, those who have been once enlightened,  
and have tasted of the heavenly gift, and have  
5 been made partakers of the Holy Ghost, and have  
tasted the good word of God, and the powers of  
6 the age which was to come, and yet have fallen  
away; crucifying again in themselves, and making  
7 a public example of the Son of God. For the land  
which drinketh in the rain, which often cometh  
upon it, and bringeth forth herbs fit for them by  
whom it is cultivated, receiveth a blessing from  
8 God. But that which produceth thorns and briars  
is reprobated, and nigh to a curse: whose end is  
9 to be burned. But, beloved, we are persuaded  
better things of you, even things which are con-  
10 nected with salvation, though we thus speak. For  
God is not unrighteous, to forget your work and  
labour of love, which ye have showed toward his  
name, in that ye have ministered to the saints, and  
11 do minister. Yet we earnestly desire every one of  
you to show the same diligence, in order to the  
12 full assurance of our hope to the end: that ye  
may not be slothful, but imitators of them who  
through faith and patience are inheriting the pro-  
13 mises. For when God made promise to Abraham,  
since he could swear by no one greater, he swore  
14 by himself, saying, "Surely blessing I will bless  
15 thee, and multiplying I will multiply thee." \* And  
so having patiently waited, he obtained the pro-  
16 mise. For men verily swear by the greater: and  
an oath for confirmation is to them an end of all  
17 contradiction. Therefore, God willing more  
abundantly to show to the heirs of promise the  
immutability of his purpose, confirmed it with an  
18 oath: that by two immutable things, in which it  
was impossible for God to lie, we might have  
strong consolation, who have fled away to lay  
19 hold on the hope set before us, which we have as

\* Gen. xxii. 16, 17.

an anchor of the soul, both sure and stedfast, be-  
 20 cause fixed into the place within the vail, where a  
 fore-runner hath entered on our account, even  
 Jesus, made an high-priest for ever, according to  
 the order of Melchizedec.

VII. Now this Melchizedec,\* king of Salem, priest  
 of the most high God, who met Abraham return-  
 ing from the slaughter of the kings, and blessed  
 2 him; to whom Abraham imparted even a tenth  
 of all, being first indeed by interpretation, king of  
 righteousness, and next also, king of Salem, which  
 3 by interpretation is king of peace: was without  
 father, without mother, without genealogy, having  
 neither beginning of days, nor end of life: but  
 being made like to the Son of God, he remaineth  
 4 a priest all his life. Now, consider how great this  
 priest was, to whom even Abraham the patriarch  
 5 gave a tenth of the spoils. For they verily of the  
 sons of Levi, who receive the priesthood, have a  
 commandment to tithe the people according to the  
 law, that is, their brethren, although they have  
 6 come forth of the loins of Abraham. But he who  
 did not derive his pedigree from their progenitors  
 tithed Abraham, and blessed the holder of the pro-  
 7 mises. Now, without all contradiction, the less is  
 8 blessed of the better. Besides, here verily men  
 who die take tithes; but there one testified of,  
 9 "That he lived a priest all his life."† And as  
 one may say, even Levi who receiveth tithes, was  
 10 tithed in Abraham. For he was yet in the loins  
 11 of his father when Melchizedec met him. More-  
 over, if indeed perfection were through the Leviti-  
 cal priesthood, because on account of it the people  
 received the law, what farther need was there that  
 a different priest should arise, according to the  
 order of Melchizedec, and not be called according  
 12 to the order of Aaron? Wherefore, the priesthood  
 being changed, of necessity there is a change  
 13 also of the law. For he to whom these things are

\* Gen. xiv. 18.

† Psalm cx. 4.

said, partook of a different tribe, of which no one  
14 gave attendance at the altar. For it is very plain,  
that our Lord hath sprung up from Judah,\* to  
which tribe Moses spake nothing concerning the  
15 priesthood. Moreover, it is still more exceedingly  
plain, that according to the similitude of Melchi-  
16 zedec, a different priest ariseth, who is made, not  
according to the law of a carnal commandment,  
17 but according to the power of an endless life. For  
he testifieth, Thou art a priest for ever, according  
18 to the order of Melchizedec. Well then, there is  
a disannulling of the precedent commandment, be-  
19 cause of its weakness and unprofitableness; for  
the law made no one perfect, but the after intro-  
duction of a better hope did, by which we draw  
20 near to God. Moreover, inasmuch as not without  
21 an oath Jesus was made a priest, (for they verily  
were made priests without an oath, but he with an  
oath, by him who said to him, The Lord hath  
sworn, and will not repent, Thou art a priest for  
22 ever according to the order of Melchizedec) by  
so much was Jesus made the mediator of a better  
23 covenant. Besides, they indeed are become many  
priests, because they are hindered by death from  
24 continuing. But he, because he liveth for ever,  
hath a priesthood which does not pass from him.  
25 Hence he is even for ever able to save them who  
come to God through him; always living to make  
26 intercession for them. Now such an high-priest  
became us, who being holy, harmless, undefiled,  
separated from sinners, and higher than the hea-  
27 vens; he hath not, like the high-priests, need  
from time to time to offer sacrifices, first for his  
own sins,† then for those of the people: for this  
latter he did once, when he offered up himself.  
28 For the law constituteth men high-priests who have  
infirmity; but the word of the oath, which was  
after the law, constituted the Son who is perfected  
for evermore.

\* Luke, iii. 30.

† Levit. xvi. 11.

VIII. Now of the things spoken the chief is, we have such an high-priest as became us, who sat down at the right hand of the throne of the Majesty in the  
2 heavens, a minister of the holy places; namely, of the true tabernacle which the Lord pitched, and  
3 not man. For every high-priest is constituted to offer both gifts and sacrifices. Hence it was necessary that this high priest also should have  
4 something which he might offer in heaven. For verily if he were on earth to offer sacrifice, he could not be a priest, there being priests who offer  
5 gifts according to the law. These serve with a representation and shadow of the heavenly things, since Moses, when about to construct the tabernacle, was admonished of God: "See now, saith he, that thou make all things according to the pattern which was showed thee in the mount." \* Besides, he hath now obtained a more excellent ministry, inasmuch as he is the mediator of a better covenant, which is established upon better promises.  
7 For if that first covenant had been faultless, a place would not have been sought for a second. But finding fault, he saith to them, "Behold the days come, saith the Lord, when I will complete a new covenant with the house of Israel,  
9 and with the house of Judah: not according to the covenant which I made with their fathers, at the time of my taking them by the hand to lead them out of the land of Egypt, when they did not abide in my covenant, and I neglected them; saith the  
10 Lord. For this is the covenant which I will make with the house of Israel, after these days, saith the Lord: † I will put my laws into their mind, and write them upon their hearts, and I will be to them a God, and they shall be to me a people.  
11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord; for all shall know me, from the least of  
12 them to the greatest of them. Because I will be

\* Exod. xxv. 40.

† Jer. xxxi. 31.—34.

merciful to their unrighteousness, and their sins  
13 and their iniquities I will remember no more. By  
saying, A new covenant, he hath made the former  
old. Now that which decayeth and waxeth old, is  
ready to vanish.

IX. Now verily the first covenant had both ordi-  
2 nances of worship, and a worldly holy place. For  
the first tabernacle, which is called holy, was set  
in order, in which was both the candlestick, and  
3 the table, and the showbread. And behind the se-  
cond vail, the tabernacle, which is called most holy,  
4 was set in order; having the golden censer, and  
the ark of the covenant covered every where with  
gold, in which were the golden pot having the  
manna, and the rod of Aaron which budded, and  
5 the tables of the covenant; and above it the che-  
rubim of glory, overshadowing the mercy-seat;  
concerning which things we cannot at present  
6 speak particularly. Now these things being thus  
set in order, the priests go at all times indeed  
7 into the first tabernacle, performing the services;  
but into the second tabernacle, the high-priest  
alone goeth once every year, not without blood,  
which he offereth for his own, and the peo-  
8 ple's sins of ignorance.\* The Holy Ghost sig-  
nifying this, that the way of the holy places was  
not yet laid open, while the first tabernacle still  
9 standeth, which was a parable concerning the  
time which is present, during which both gifts and  
sacrifices are offered, which cannot, with respect  
to conscience, make him perfect who worshippeth  
10 only with meats and drinks, and divers immer-  
sions, and ordinances concerning the flesh, imposed  
11 until the time of reformation. But Christ being  
come an high-priest of the good things which are  
to be through the greater and more perfect taber-  
nacle, not made with hands, that is to say, not of  
12 this creation, hath entered once into the holy  
places, not indeed by the blood of goats † and of

\* Levit. xvi. 29. 34.

† Levit. xvi. 15.

calves,\* but by his own blood, having obtained for  
 13 us an eternal redemption. For if the blood of bulls  
 and of goats, and the ashes of an heifer, sprinkling  
 the polluted,† sanctify to the cleansing of the  
 14 flesh, how much more shall the blood of Christ,  
 who, through the eternal Spirit, offered himself  
 without fault to God, cleanse your conscience  
 15 from dead works to worship the living God? And  
 for this reason, of the new covenant he is the  
 Mediator, that his death being accomplished for  
 the redemption of the transgressions of the first  
 covenant, the called may receive the promise of  
 16 the eternal inheritance; for where a covenant,  
 there is a necessity that the death of the appointed  
 17 sacrifice be brought in. For a covenant is firm  
 over dead sacrifices, seeing it never hath force  
 18 whilst the appointed sacrifice liveth. Hence not  
 even the first covenant was dedicated without  
 19 blood. “For when Moses had spoken every pre-  
 cept in the law to all the people, taking the  
 blood of calves and of goats, with water, and scar-  
 let wool, and hyssop, he sprinkled both the book  
 20 itself, and all the people,”‡ saying, This is the  
 blood of the covenant, which God hath command-  
 21 ed me to make with you. Moreover, both the ta-  
 bernacle, and all the vessels of the ministry, he in  
 22 like manner sprinkled with blood. And almost  
 all things, according to the law, are cleansed  
 with blood;§ and without the shedding of blood  
 23 there is no remission. There was a necessity  
 therefore, that the representations indeed of the  
 holy places in the heavens, should be cleansed by  
 these sacrifices, but the heavenly holy places  
 24 themselves, by sacrifices better than these. There-  
 fore Christ hath not entered into the holy places  
 made with hands, the images of the true holy  
 places; but into heaven itself, now to appear be-  
 25 fore the face of God, on our account. Not, how-

\* Levit. xvi. 3.

† Numb. xix. 9.

‡ Exod. xxiv. 6, 7.

§ Levit. xvi. 16. 19. 33.

ever, that he should offer himself often, as the high-priest entereth into the holy places every year with  
26 other blood; for then he must often have suffered since the foundation of the world: but now once, at the conclusion of the ages, he hath been manifested to abolish sin offering by the sacrifice of him-  
27 self. And, forasmuch as it is appointed to men  
28 once to die, and after that the judgment, even so Christ being once offered, in order to carry away the sins of many, will, to them who wait for him, appear a second time, without sin offering, in order to salvation.

X. WHEREFORE the law containing a shadow only of the good things to come, and not the very image of these things, never can, with the same sacrifices which they offer yearly for ever, make those  
2 who come to them perfect. Since being offered, would they not have ceased? because the worshippers being once cleansed, should have had no longer  
3 conscience of sins. Nevertheless in these a re-  
4 membrance of sins is made yearly.\* Besides, it is impossible that the blood of bulls and of goats  
5 should take away sins. Wherefore, when coming into the world, he saith, "Sacrifice and offering thou dost not command; but a body thou hast pre-  
6 pared me. Whole burnt offerings and sin offerings  
7 thou art not pleased with. Then I said, Behold I come to do, O God, thy will which is written con-  
8 cerning me, in the volume of the book."† Above, having said, Certainly sacrifice, and offering, and whole burnt offerings, and sin offerings, (which are offered according to the law) thou dost not will,  
9 neither art pleased with: Next, seeing he hath said, "Behold I come to do, O God, thy will;" he taketh away the first will, that he may establish  
10 the second. By which will we are the sanctified, through the offering of the body of Jesus Christ  
11 once. And indeed every priest standeth daily ministering and offering often the same sacrifices,

\* Levit. xvi, 21.

† Psal. xl. 6.

12 which never can take away sins. But he having  
13 offered only one sacrifice for sins, through his whole  
14 life, sat down at the right hand of God; thence-  
15 forth waiting, till his enemies be made the footstool  
16 of his feet. Wherefore, by one offering, he hath  
17 perfected for ever the sanctified. And even the  
18 Holy Ghost testifieth this to us, according indeed  
19 to what was before mentioned: This is the cove-  
20 nant which I will make with them after these days,  
21 saith the Lord, "I will put my laws in their hearts,  
22 and write them upon their minds; and their sins  
23 and their iniquities I will remember no more."\*  
24 Now, where remission of these is, no more offering  
25 for sin is needed. Well then, brethren, having  
26 boldness in the entrance of the holy places, by the  
27 blood of Jesus, which entrance he hath dedicated  
28 for us, a way new and living, through the vail,  
29 that is, his flesh; also having a great priest in the  
house of God, let us draw nigh, with a true heart,  
in full assurance of faith, being sprinkled in hearts  
from an evil conscience. And being washed in body  
with clean water, let us hold fast the confession of  
the hope unmoved; for faithful is he who hath pro-  
mised. And let us attentively consider one ano-  
ther, in order to the quickening of love and good  
works; not leaving off the assembling of ourselves  
together, as the custom of some is, but exhorting  
one another; and so much the more, as ye see the  
day approaching. For if we sin wilfully, after  
having received the knowledge of the truth, there  
remaineth no more sacrifice for sins, but some  
dreadful expectation of judgment, and a fiery anger  
which shall devour the adversaries. Any one who  
disregarded the law of Moses, died without mercy,†  
by two or three witnesses,‡ of how much sorer  
punishment, think ye, shall he be counted worthy,  
who hath trampled under foot the Son of God, and  
reckoned the blood of the covenant, wherewith he  
was sanctified, an unclean thing, and hath insulted

\* Jer. xxxi. 33.

† Numb. xv. 30.

‡ Deut. xvii. 6.



30 the Spirit of Grace? For we know him who hath  
 said, "Vengeance belongeth to me, I will repay,  
 saith the Lord;"\* and again, "The Lord will  
 31 judge his people." It is a dreadful thing to fall  
 32 into the hands of the living God. But call to re-  
 membrance the former days, in which, being en-  
 lightened, ye sustained a great combat of afflic-  
 33 tions; partly indeed, whilst ye were made a spec-  
 tacle both by reproaches and afflictions; and partly  
 whilst ye became companions of them who were so  
 34 treated. For ye even suffered with me in my bonds,  
 and the spoiling of your goods ye took with joy,  
 knowing in yourselves that ye have a better sub-  
 stance in heaven, even a permanent substance.  
 35 Wherefore, cast not away your boldness, which  
 36 hath a great retribution. Ye have need, however,  
 of perseverance, that when ye have done the will  
 37 of God, ye may receive the promise. For yet a  
 very little while, and he who is coming will come,  
 38 and will not tarry. Now the just by faith shall  
 live. But if he draw back, my soul will not be  
 39 well pleased with him. But we are not of them  
 who draw back unto destruction, but of faith to  
 the salvation of the soul.

XI. Now faith is the confidence of things hoped for,  
 2 and the evidence of things not seen. And for this  
 3 the ancients were borne witness to by God. By  
 faith we understand that the worlds were pro-  
 duced by the command of God, so that the things  
 which are seen, were not made of things which did  
 appear.

4 By faith, Abel offered to God more sacrifice  
 than Cain, on account of which he was testified to  
 be righteous.† God testifying this upon his gifts;  
 5 and so by it, though dead, he still speaketh. By  
 faith, Enoch was translated, that he might not see  
 death, and was not found, because God had trans-  
 lated him; for before his translation it was testified  
 6 that he pleased God.‡ But without faith it is im-

\* Deut. xxxii. 35, 36.

† Gen. iv. 4.

‡ Gen. v. 22. 24.

possible to please God. For he who worshippeth God, must believe that he is, and that he is a rewarder of them who diligently seek him. By faith, Noah, when he received revelation concerning things not at all seen, being seized with religious fear, prepared an ark for the salvation of his family,\* by which he condemned the world, and became an heir of the righteousness which is by faith. By faith, Abraham, when called to go out into a place which he should afterwards receive as an inheritance, obeyed, and went out, not knowing whither he was going.† By faith, he sojourned in the land of promise, as belonging to others, dwelling in tents with Isaac and Jacob, the joint heirs of the same promise: for he expected the city having foundations, of which city the builder and ruler is God. By faith, even Sarah herself received strength for the conception of seed,‡ and brought forth when past the time of age, because she judged him faithful who had promised. And therefore there sprang from one, who was dead to these matters, a race as the stars of heaven in multitude, and as the sand which is on the sea-shore, which is innumerable. All these died in faith, though they did not receive the things promised. For seeing them afar off, and being persuaded of them, and embracing them, they confessed that they were strangers and pilgrims on the earth. Now they who speak such things, plainly declare, that they earnestly seek their Father's country. For truly, if they had remembered that from which they came out, they might have had an opportunity to have returned to it. But indeed they strongly desired a better country, that is, an heavenly. Therefore God is not ashamed of them to be called their God, because he hath prepared for them a city. By faith, Abraham, when tried, offered up Isaac; he who had received the promises, offered up even, his only begotten, concerning whom it

\* Gen. vii. 22.

† Gen. xii. 1.

‡ Gen. xxi. 2.

was said, Surely by Isaac a seed shall be to thee ; \*  
 19 reasoning that God was able to raise him even  
 from the dead, from whence he received him, even  
 20 for a parable. By faith, Isaac blessed Jacob and  
 21 Esau, with respect to things to come.† By faith,  
 Jacob, when dying, blessed each of the sons of  
 Joseph, and worshipped, leaning on the top of his  
 22 staff.‡ By faith, Joseph, when ending his life,  
 made mention concerning the departing of the  
 children of Israel, and gave commandment con-  
 23 cerning his own bones.§ By faith, Moses, when  
 born, was hid three months by his parents, because  
 they saw the child beautiful, and were not afraid  
 24 of the king's commandment.|| By faith, Moses,  
 when he was grown up, refused to be called the  
 25 son of Pharaoh's daughter ; choosing rather to suffer  
 evil with the people of God, than to have the tem-  
 26 porary fruition of sin ; esteeming the reproach of  
 Christ greater riches than the treasures of Egypt ;  
 27 for he looked off from them to the retribution. By  
 faith, he left Egypt, not being afraid of the wrath  
 of the king.¶ For he courageously persevered, as  
 28 perceiving the invisible God. By faith, he appoint-  
 ed the passover, and the dashing of the blood, that  
 he who destroyed the first born, might not touch  
 29 theirs.\*\* By faith, they passed through the Red  
 Sea, as by dry land, which the Egyptians essaying  
 30 to do were drowned.†† By faith, the walls of  
 Jericho fell down,‡‡ having been encompassed seven  
 31 days. By faith, Rahab the harlot was not destroy-  
 ed with the unbelievers, having received the spies  
 32 in peace. §§ And what shall I say more ? for the  
 time would fail me to speak of Gideon, and Barak,  
 and Sampson, and Jephthah, and David also, and  
 33 Samuel, and the prophets, who, through faith, sub-  
 dued kingdoms, wrought righteousness, obtained  
 34 promises, stopped the mouths of lions, quenched

\* Gen. xxii. 10. † Gen. xxvii. 27, 28. 39, 40. ‡ Gen. xlviii. 16.  
 § Exod. xiii. 19. || Exod. ii. 2. ¶ Exod. xiv. 13.  
 \*\* Exod. xii. 6, 7. †† Exod. xiv. 22—27. ‡‡ Jos. vi. 13. §§ Jos. vi. 25.

the strength of fire, escaped the edges of the sword, waxed strong from sickness, became valiant in  
35 battle, overturned the camps of the aliens. Women received their dead by a resurrection, and others were beaten, not accepting deliverance, that they  
36 might obtain a better resurrection. And others had trial of mockings, and scourgings, and more-  
37 over of bonds and imprisonment. They were stoned, they were sawn asunder, they were tempted, they died by the slaughter of the sword, they went about in sheep skins, and in goat skins, being desti-  
38 tute, afflicted, maltreated; of these the world was not worthy: they wandered in deserts, and moun-  
39 tains, and in caves and holes of the earth. Now all these, though borne witness to on account of  
40 faith, have not received the promise, God having foreseen some better things concerning us, that they without us should not be made perfect.

XII. WHEREFORE, even we having so great a cloud of witnesses placed around us, laying aside every weight, and the sin easily committed, let us run  
2 with perseverance the race set before us; looking off to Jesus, the captain and perfecter of the faith; who, for the joy which was set before him, endured the cross, despising the shame, and sat down  
3 at the right hand of the throne of God. Wherefore, attentively consider him who endured such contradiction from sinners against himself, that ye  
4 may not be weary, being faint in your souls. Not yet unto blood have ye resisted, combating against  
5 sin. Besides, have ye forgotten the exhortation, which reasoneth with you as with children, "My son, do not think lightly of the Lord's chastisement, neither faint when thou art rebuked of him.  
6 For whom the Lord loveth he chastiseth, and  
7 scourgeth every son whom he receiveth."\* If ye endure chastisement, God behaveth towards you as his children: for what son is there whom his father  
8 doth not chastise? But if ye be without chastise-

\* Prov. iii. 11.

ment, of which all sons are partakers, certainly ye  
9 are bastards, and not sons. Farther, we have had  
fathers of our flesh, who chastised us, and we gave  
them reverence: shall we not much rather be in  
subjection to the Father of our spirits, and live?  
10 For they verily during a few days chastised us ac-  
cording to their own pleasure, but he for our ad-  
vantage, in order to our partaking of his holiness.  
11 Now no chastisement indeed for the present seem-  
eth to be matter of joy, but of sorrow. Neverthe-  
less, afterwards, it returns the peaceful fruit of  
righteousness, to them who are trained by it.  
12 Wherefore, bring to their right position the arms  
13 which hang down, and the weakened knees.\* And  
make smooth paths for your feet, that that which  
is lame may not be put out of joint, but rather  
14 healed. Pursue peace with all men, and holiness,  
15 without which no one shall see the Lord: care-  
fully observing, lest any one come short of the  
grace of God, lest some bitter root springing up,  
16 trouble you, and by it may be polluted; lest there  
be any fornicator, or profane person, as Esau, who  
17 for one meal gave away his birthright. And ye  
know that although afterward he wished to inherit  
the blessing, he was reprobated: for he found no  
place of repentance, though he earnestly sought the  
18 blessing with tears. Now ye shall not come to a  
tangible mountain which burned with fire, and to  
19 blackness, and to darkness, and to tempest, and  
to the noise of a trumpet, and to the sound of  
words, the hearers of which earnestly entreated  
that there might not be added to them a word,  
20 although they could not bear that which was  
strictly commanded,† even if a beast touch the  
mountain, it shall be stoned, or shot through with  
21 an arrow. And so terrible was that which appear-  
ed, that Moses said, I am exceedingly afraid and  
22 quake. But ye shall come to Mount Zion, and to  
the city of the living God, the heavenly Jerusa-

\* Isa. xxxv. 3.

† Exod. xix. 13.

23 lem, and to ten thousands of angels; to the general assembly and church of the first born who are enrolled in heaven, and to God the judge of all, 24 and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling which speaketh better 25 things than that of Abel. Take care that ye refuse not him speaking. For if they did not escape \* who refused him delivering an oracle on earth, much more we shall not escape who turn away from him speaking from heaven.

26 His voice then shook the earth.† But now he hath promised, saying, Yet once I shake not the 27 earth only, but also the heavens. Now this speech, Yet once, signifieth the removing of the things shaken, as of things which were made, that the 28 things not to be shaken may remain. Wherefore, we having received a kingdom not to be shaken, let us hold fast a gift whereby we can worship God acceptably, with reverence and religious fear. 29 For even our God is a consuming fire.

XIII. LET brotherly love continue. Be not forgetful to entertain strangers, for thereby some have 3 entertained angels, without knowing them. Remember them who are in bonds, as jointly bound, and them who suffer evil, as being yourselves also 4 in the body. Let marriage be honourable among all, and the bed unpolluted. For fornicators and 5 adulterers God will judge. Let your behaviour be without the love of money, being contented with the things ye have. For himself hath said, I will never leave thee, neither will I ever utterly forsake thee. So that taking courage, we may say, 6 “The Lord is my helper, and I will not fear what 7 man can do to me.”‡ Remember your rulers who have spoken to you the word of God: of whose conversation attentively considering the ending, 8 imitate their faith. Jesus Christ, yesterday, and 9 to-day, is the same, and for ever. Be not tossed

\* Numb. xiv. 2.

† Exod. xix. 18.

‡ Psalm cxviii. 6.

about with various and foreign doctrines, for it is good that the heart be established by grace, not by meats, through which they have not been profited, who walk in them. We have an altar, of which they have no right to eat, who worship in the tabernacle. For of those animals, whose blood is brought as a sin offering into the holy places by the high-priest, the bodies are burnt without the camp.\* Therefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Well then, let us go forth with him out of the camp, bearing his reproach. For we have not here an abiding city, but we earnestly seek one to come. And through him let us offer up the sacrifice of praise continually to God, namely the fruit of our lips, confessing to his name. But to do good, and to communicate, forget not, for with such sacrifices, God is well pleased. Obey your rulers, and submit yourselves, for they watch for your souls, as those who must give account. Obey them that they may do this with joy, and not with mourning: for that would be unprofitable for you. Pray for us; for we are confident that we have a good conscience, willing in all things to behave well. And I the more earnestly beseech you to do this, that I may be restored to you the sooner. Now may the God of peace, who brought back from the dead our Lord Jesus the great shepherd of the sheep, through the blood of the everlasting covenant, make you fit for every good work, to do his will, producing in you what is acceptable in his sight, through Jesus Christ; to whom be the glory for ever and ever. Amen. Now I beseech you, brethren, suffer this word of exhortation, for indeed I have written to you briefly. Know that our brother Timothy is sent away, with whom, if he come soon, I will see you. Salute all your rulers, and all the saints. They of Italy salute you. Grace be with you all. Am en.

\* Levit. xvi. 27.

# THE EPISTLE

OF THE

APOSTLE

## JAMES.

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1. JAMES, a servant of God and of the Lord Jesus  
2 Christ, to the twelve tribes who are in the disper-  
3 sion; health. My brethren, count it all joy when  
4 ye fall into divers trials. Knowing that the proof  
5 of your faith worketh out patience. Let patience  
6 therefore have a perfect work, that ye may be per-  
7 fect and complete, deficient in nothing. If any of  
8 you be deficient in wisdom, let him ask it of God,  
9 who giveth to all men liberally, and upbraideth  
10 not, and it shall be given to him. But let him  
11 ask in faith, being not at all irresolute; for he who  
12 is irresolute is like a wave of the sea, driven of  
the wind, and tossed. Now let not that man  
think he shall receive any thing from the Lord.  
A man of two minds is unstable in all his ways.  
Moreover, let the brother who is low, glory in his  
exaltation. And the rich in his humiliation. For,  
as a flower of an herb, he shall pass away. For  
the sun riseth with a burning heat, and withereth  
the herb, and the flower thereof falleth down, and  
the beauty of the appearance thereof perisheth: so  
also the rich man shall wither in his ways. Bles-  
sed is the man who sustaineth trial; for, becoming  
an approved person, he shall receive the crown of  
life, which the Lord hath promised to them who



13 love him. Let no one who is tempted say, Certainly I am tempted by God. For God is incapable of being tempted by evil things, and he tempteth  
14 no one. But every one is tempted of his own lust,  
15 being drawn away and enticed by it. Then lust having conceived, bringeth forth sin, and sin being  
16 perfected, bringeth forth death. Be not deceived,  
17 my beloved brethren: every good gift, and every perfect free gift, is from above, descending from the Father of lights, with whom there is no  
18 variableness, nor shadow of turning. Having willed it, he hath begotten us by the word of truth, in order that we should be a kind of first  
19 fruits of his creatures. Wherefore, my beloved brethren, let every man be swift to hear, slow to  
20 speak, slow to wrath. For the wrath of man doth  
21 not work out the righteousness of God. Wherefore, putting away all filthiness, and the overflowing of maliciousness, embrace ye with meekness the implanted word, which is able to save  
22 your souls. And be ye doers of the word, and not hearers only, deceiving yourselves by false  
23 reasoning. For if any one be a hearer of the word, and not a doer, he is like a man who views his natural face in a looking-glass. For he looketh at himself, and goeth away, and immediately forgets  
24 what kind of person he was. But he who looketh narrowly into the perfect law which is of liberty, and continueth: He not becoming a forgetful hearer, but a doer of its work, the same shall be  
25 blessed in his acting. If any one among you thinketh to be religious, who bridleth not his tongue, but deceiveth his own heart, of this person the religion  
26 is false. Pure religion, and undefiled with God even the Father, is this, To take care of orphans and widows in their affliction, and to keep one's self unspotted by the world.

II. My brethren, Do ye not hold the faith of the glory of our Lord Jesus Christ with acceptance of  
2 persons? For if there enter into your synagogue a

man having golden rings on his fingers, and with splendid clothing, and there enter likewise a poor  
3 man with dirty clothing; and ye look upon him who hath the clothing which is splendid, and say to him, Sit thou here honourably; and say to the poor man, Stand thou there, or sit here at my foot-  
4 stool: verily do ye not make a difference within yourselves, and are become judges possessed of  
5 evil thoughts? Hearken, my beloved brethren, Hath not God chosen the poor of this world to be rich in faith, and heirs of the kingdom which he  
6 hath promised to them who love him? But ye have despised the poor. Do not the rich exceedingly oppress you? and themselves drag you to  
7 the judgment-seats? Do not they blaspheme that  
8 excellent name which is named upon you? If now indeed ye fulfil the royal law according to that scripture, Thou shalt love thy neighbour as thy-  
9 self, ye do well. But if ye accept persons, ye work sin, being convicted by the law as trans-  
10 gressors. For whosoever shall keep the whole law, but shall fall with respect to one precept, hath be-  
11 come guilty of all. For he who commanded, Do not commit adultery, hath commanded also, Do not kill. Now if thou commit not adultery, but killest, thou hast become a transgressor of the law.  
12 So speak, and so do, as those who shall be judged  
13 by the law of liberty: for judgment without mercy, will be to him who showed no mercy. But mercy will exult over judgment to him who showed  
14 mercy.\* What is the advantage my brethren, if any one say he hath faith, but hath not works?  
15 can this faith save him? For if a brother or a  
16 sister be naked, or destitute of daily food, and any one of you say to them, Depart in peace: be ye warmed, and be ye filled, yet give them none of the things needful for the body, what is the ad-  
17 vantage? So also faith, if it hath not works, is  
18 dead, being by itself. Also one may say, Thou

\* Psalm xviii. 25.

hast faith, and I have works; show me thy faith without thy works, and I will show thee my faith  
19 by my works. Thou believest that there is one God; thou dost well: Even the devils believe this,  
20 and tremble. Besides, wouldst thou know, O false  
21 man, that faith without works is dead? Was not Abraham our father justified by works, when he  
22 had lifted up Isaac his son upon the altar? Thou seest that his faith co-operated with his works, and  
23 by works his faith was perfected. And so that scripture was confirmed which saith, Abraham believed God, and it was counted to him for righteousness: and he was called the Friend of God.  
24 Ye see therefore that by works a man is justified,  
25 and not by faith only. And in like manner also, was not Rahab the harlot justified by works, having secretly received the messengers, and having  
26 sent them away by another road? For as the body without the spirit is dead, so also faith without works is dead.

III. Do not become many of you teachers, my brethren, knowing that we shall receive the greater  
2 punishment. For in many things we all stumble. If any one stumble not in word, he is a perfect man,  
3 able to rule even the whole body. Behold, into the mouths of horses we put bits, to make them obedient to us, and we turn about their whole body.  
4 Behold also the ships, which though they be so great, and are driven by hard winds, are turned about by a very small helm, whithersoever the force  
5 of the director willeth. So also the tongue is a little member, yet it worketh mightily. Behold  
6 how much wood a little fire kindleth! (And the tongue is a fire, a world of iniquity,) even so the tongue is placed among our members, that which spotteth the whole body, and setteth on fire the  
7 natural frame, and is set on fire from hell. Now every nature of wild beasts, and of birds, and of serpents, and of sea monsters, is subdued, and  
8 hath been subdued, by the human nature. But the

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tongue of men no one can subdue. It is an unruly  
9 evil thing, full of deadly poison. With it we bless  
God, even the Father, and with it we curse men,  
10 who were made after the likeness of God. Out of  
the same mouth goeth forth a blessing and a curse.  
My brethren, these things ought not so to be.  
11 Doth a fountain send forth from the same hole,  
12 sweet water and bitter? Can a fig-tree, my brethren,  
produce olives? or a vine figs? so no  
13 fountain can yield salt and sweet water. Is any  
one wise and intelligent among you? let him show,  
by a good conversation, his works with meekness  
14 of wisdom. But if ye have bitter anger and strife  
in your hearts, do not boast and lie against the  
15 truth. This is not the wisdom which cometh from  
above, but is earthly; animal, and demoniacal.  
16 For where anger and strife, there tumult and every  
17 evil work. But the wisdom from above is first  
indeed pure, then peaceable, gentle, easy to be  
persuaded, full of compassion and good fruits,  
18 without partiality, and without hypocrisy. Besides,  
the fruit of righteousness with peace, is sown  
by them who practise peace.

IV. 'WHENCE wars and fightings among you? come  
they not hence, even from your lusts which war in  
2 your members? Ye strongly desire, and have not;  
ye kill, and are zealous, and cannot obtain; ye  
fight and war, but have not, because ye ask not.  
3 Ye ask, and do not receive, because ye ask wickedly,  
4 that ye may spend upon your lusts. Ye adulterers and  
adulteresses, know ye not that the friendship of the world  
is enmity against God? Whosoever therefore will be a friend  
of the world,  
5 is the enemy of God. Do ye think that the scripture  
speaketh falsely? and doth the spirit who  
6 dwelleth in us strongly incline to rage?—No. But he  
giveth greater grace. For he saith, God resisteth the  
proud, but giveth grace to the humble.  
7 Therefore be ye subject to God. Resist the devil,  
8 and he will flee from you. Draw nigh to God, and

he will draw nigh to you. Cleanse your hands ye sinners, and purify your hearts, ye men of two  
9 souls. Be exceedingly afflicted, and mourn, and weep; and let your laughter be turned into mourning, and your joy into sadness. Be humbled in  
10 the presence of the Lord, and he will lift you up.  
11 Speak not against one another, brethren. He who speaketh against his brother, and condemneth his brother, speaketh against the law, and condemneth the law. But if thou condemnest the law,  
12 thou art not a doer of the law, but a judge. There is one lawgiver, who is able to save and to destroy. Thou, who art thou, that condemnest another?  
13 Come now ye who say, To-day, or to-morrow, we will go to such a city and will abide there one year, and make merchandize, and get  
14 gain; who do not know what shall be to-morrow. For what is your life? a smoke verily it is, which appeareth for a little while, and then disappeareth.  
15 Instead of which ye ought to say, If the Lord will, and we shall live, certainly we will do this or that.  
16 But now ye boast of your proud speeches; all boasting of this sort is bad. Wherefore to him who knoweth to do good, and doth it not, it is to him sin.

V. COME now, ye rich men, weep, howl, on account  
2 of your miseries which are coming upon you. Your riches are putrified, and your garments are moth-eaten. Your gold and silver are eaten with rust,  
3 and the rust of them will be a witness against you, and will eat your bodies as fire. Ye have treasured  
4 up misery in the last days. Hark! The hire of the labourers who have reaped your fields, which is fraudulently kept back by you, crieth, and the cries of the reapers have entered into the ears of the  
5 Lord of Hosts. Ye have lived luxuriously on the earth, and have been wanton; ye have fattened your  
6 hearts, as for a day of slaughter. Ye have condemned, ye have killed the just one, who did not  
7 resist you. Wherefore, be patient, brethren, unto the coming of the Lord. Behold the husbandman,

who expecteth the valuable fruit of the earth, is patient concerning it, till it receive the early and the latter rain. Be ye also patient: Strengthen your hearts; for the coming of the Lord draweth nigh. Groan not against one another, brethren, lest ye be condemned: Behold the Judge standeth before the door. Take, my brethren, the prophets who have spoken in the name of the Lord, for an example of suffering evil, and of patience. Behold we call them blessed who are patient. Ye have heard of the patience of Job, and ye have seen the end of the Lord, that the Lord is very compassionate and merciful. But above all things, my brethren, swear not, neither by the heaven, nor by the earth, nor by any other oath. But let your yea be yea, and your nay, nay, that ye may not fall under condemnation. Does any one among you suffer evil? Let him pray. Is any one cheerful? Let him sing psalms. Is any one sick among you? Let him send for the elders of the church, and let them pray over him, having anointed him with oil in the name of the Lord. And the prayer of faith will save the sick person, and so the Lord will raise him up. And although he hath committed sins, they shall be forgiven him. Confess your faults one to another, and pray for one another, that ye may be healed. The inwrought prayer of the righteous man availeth much. Elias was a man of like infirmity with us; and he prayed fervently that it might not rain, and it did not rain upon the land for three years and six months.\* And again he prayed, and the heaven gave rain, and the land brought forth its fruit. Brethren, if any one among you is seduced from the truth, and any one turn him back, let him know that he who turneth a sinner back from the error of his way, will save a soul from death, and will cover a multitude of sins.

\* 1 Kings, xvii. 1.

THE  
FIRST EPISTLE  
OF THE  
APOSTLE  
PETER.

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- I. **PETER** an apostle of Jesus Christ, to the sojourners of the dispersion of Pontus, Galatia, Cappadocia, Asia, and Bithynia, elected according to the foreknowledge of God the Father, through sanctification of the Spirit, in order to obedience, and sprinkling of the blood of Jesus Christ: May grace and peace be multiplied to you. Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy hath begotten us again to a living hope, through the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and unfading, preserved in the heavens for us, who by the power of God are guarded through faith, to the salvation prepared to be revealed in the last time. On account of this, be exceeding glad, though for a little while still (since it is needful) ye are made sorry by divers trials; that the trying of your faith, much more precious than of gold which perisheth, though proved by fire, may be found to praise, and honour, and glory, at the revelation of Jesus Christ: Whom not having seen ye love, on whom, not now looking, but believing, ye greatly rejoice in him with joy unspeakable, and full of glory, receiving the reward of your faith

10 even the salvation of your souls. Concerning which  
salvation the prophets inquired accurately, and  
searched diligently, who have prophesied concern-  
11 ing the grace to be bestowed on you. Searching  
diligently of what people, and what kind of time  
the Spirit of Christ who was in them did signify,  
when he testified before, the sufferings of Christ,  
12 and the glories following these. To them it was  
revealed, that not concerning themselves, but us,  
they ministered these things; which things have  
now been reported to you by them who have preach-  
ed the gospel to you with the Holy Ghost sent  
down from heaven: into which things angels ear-  
13 nestly desire to look attentively. Wherefore hav-  
ing the loins of your mind girded, and watching,  
do ye perfectly hope for the gift to be brought to  
14 you at the revelation of Jesus Christ. As obedient  
children, do not fashion yourselves according to  
15 the former lusts, in your ignorance; but as he  
who hath called you is holy, be ye also holy in all  
16 your behaviour. For it is written, Be ye holy,  
17 because I am holy.\* And seeing ye call on the  
Father, who without respect of persons judgeth  
according to every man's work, pass the time of  
18 your sojourning here in fear; knowing that not  
with corruptible things, as silver and gold, ye were  
redeemed from your foolish behaviour delivered to  
19 you by your fathers; but with the precious blood  
of Christ, as of a lamb without blemish, and  
20 without spot; foreknown indeed before the foun-  
dation of the world, but manifested in these last  
21 times for you, who through him believe in God,  
who raised him up from the dead, and gave him  
glory, that your faith and hope might be in God.  
22 Wherefore, having purified your souls by obeying  
the truth through the Spirit, to unfeigned brotherly  
love, ye will love one another, from a pure heart  
23 continually: having been regenerated, not of cor-  
ruptible seed, but incorruptible, through the word

\* Levit. xix. 2.



24 of the living God which remaineth for ever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the  
25 flower of it falleth down: but the word of the Lord remaineth for ever. Now this is that word which is preached to you.

II. WHEREFORE laying aside all malice, and all guile and hypocrisies, and envyings, and all evil  
2 speakings, as new born babes earnestly desire the unadulterated milk of the word, that ye may  
3 grow thereby. Because indeed ye have tasted 4 that the Lord is good. To whom coming as to a living stone, rejected indeed of men, but chosen  
5 by God, and precious, ye also, as living stones, are built up a spiritual temple, an holy priesthood, to offer spiritual sacrifices, most acceptable to  
6 God, through Jesus Christ. For even it is contained in the Scripture, Behold, I lay in Zion a chief corner-stone, elected, precious, and he who  
7 believeth on him shall not be ashamed. \* To you, therefore, who believe is this honour. But to the disobedient, the stone which the builders rejected,  
8 the same is become the head of the corner; also a stone of stumbling, and a rock of offence. The disobedient stumble against the word to which ve-  
9 rily they were appointed. But ye are an elected race, a kingly priesthood, an holy nation, a purchased people, that ye should declare the perfec-  
10 tions of him who hath called you from darkness into his marvellous light, who formerly were not a people, but now are a people of God, who had not obtained mercy, but now have obtained mercy.  
11 Beloved, I beseech you, as sojourners and travellers, abstain from fleshly lusts, which war against  
12 the soul. Have your behaviour among the Gentiles comely, that whereas they speak against you as evil-doers, when they behold some of your good works, they may glorify God in the day of visita-  
13 tion. Be ye subject, therefore, to every human

\* Isaiah, xxviii. 16.

creation of magistrates, for the Lord's sake, whether to the king as supreme, or to governors, as those sent by him for the punishment indeed of evil-doers, but praise of them who do good. For so is the will of God; that by doing good, ye put to silence the ignorance of foolish men. Live as free men; yet do not use your freedom as a covering of wickedness. But live as bond men of God. Honour all your superiors: Love the brotherhood: Fear God: Honour the king. Household servants, be subject to your lords, with all reverence, not only to the good and gentle, but also to the forward. For this is an acceptable thing, if any one from conscience of God's command, sustains sorrows, suffering unjustly. But what praise is due, if when ye commit faults and are buffeted, ye bear it patiently? Yet if when ye do well, and suffer, ye bear it patiently, this is an acceptable thing with God. Besides, to this ye were called: for even Christ suffered for us, leaving us a pattern that ye should follow in his footsteps, who did no sin, neither was guile found in his mouth; who, when he was reviled, did not revile in return; when he suffered, he did not threaten, but committed his cause to him who judgeth righteously. He himself bare our sins in his own body on the tree, that we, being freed from sins, should live to righteousness: By whose own stripes ye are healed. For ye were as sheep going astray, but are now returned to the shepherd and overseer of your souls.

III. In like manner, wives, be in subjection to your own husbands, that even if any of them obey not the word, they without speech may be won by the behaviour of the wives, when they behold your chaste behaviour joined with reverence. Of these let the adorning be, not what is outward only, of plaiting of hair, and of putting round golden chains, or of putting on clothes. But let the hidden man of the heart be adorned with the incor-

ruptible ornament of a meek and quiet spirit,  
5 which is in the sight of God of great value. For  
thus, anciently, the holy women also, who trusted  
in God, adorned themselves, being in subjection  
6 to their own husbands; even as Sarah obeyed  
Abraham, calling him Lord; whose daughters ye  
have become by doing well, and not being fright-  
7 ened with any terror. In like manner, husbands,  
cohabit with your wives according to knowledge,  
giving honour to the wife as the weaker vessel,  
and as joint heirs of the grace of life, in order  
8 that your prayers be not hindered. Finally, be all  
of one mind, sympathizing, lovers of the brethren,  
9 tender hearted, courteous. Not returning evil for  
evil, or railing for railing, but on the contrary,  
do ye bless: knowing that to this ye were called,  
10 that ye might inherit the blessing. For he who is  
desirous to enjoy life, and to see good days, let  
him restrain his tongue from evil, and his lips  
11 from speaking deceit.\* Let him turn away from  
evil, and do good. Let him seek peace, and pursue  
12 it. For the eyes of the Lord are upon the right-  
eous, and his ears are open to their supplication.  
But the face of the Lord is against the workers of  
13 iniquity. Besides, who is he that will do evil to  
14 you if ye be imitators of the good one? Neverthe-  
less, although ye even suffer for righteousness  
sake, blessed are ye. Therefore, do not fear  
15 their fear, neither be troubled: but sanctify the  
Lord God in your hearts, and be always prepared  
for giving an answer with meekness and reverence  
to every one who asketh of you a reason for the  
16 hope which is in you. Hold fast a good con-  
science, that whereas they speak against you, as  
evil-doers, they may be put to shame who arraign  
17 your good behaviour in Christ. For it is better,  
as well-doers, to suffer, if the will of God ap-  
18 points it, than as evil-doers. For even Christ  
hath once suffered for sins, the just for the unjust,

\* Psalm xxxiv. 12

that he might bring us to God; being put to death indeed in the flesh, but made alive by the Spirit.  
19 By which also he preached to the spirits in prison,  
20 who formerly were disobedient, when the patience of God once waited in the days of Noah, while an ark was preparing, in which few, that is, eight  
21 souls were effectually saved by water. To which water, the antitype baptism, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) now saveth us also  
22 through the resurrection of Jesus Christ, who having gone into heaven, is at the right hand of God; angels, and authorities, and powers, being subjected to him.

IV. CHRIST then having suffered for us in the flesh, do ye also arm yourselves with the same mind: for he who hath suffered in the flesh, hath  
2 rested from sin; so that he no longer liveth his remaining time in the flesh to the lusts of men,  
3 but to the will of God. For the time which hath passed of life is a sufficient time for us to have wrought out the will of the Gentiles, having walked in lasciviousnesses, lusts, excesses in wine, revellings, banquetings, and abominable idolatries.  
4 On which account they wonder that ye do not run with them into the same slough of dissoluteness,  
5 reviling you. They shall give account to him, who is prepared to judge the living and the dead.  
6 Besides, for this purpose the gospel hath been preached even to the dead, that although they might be condemned indeed by men in the flesh, yet they might live eternally by God in the spirit.  
7 Now the end of all things hath approached. Be  
8 ye therefore sober, and watch unto prayers. And above all things have fervent love to one another;  
9 for love will cover a multitude of sins. Be hospitable to one another, without murmurings. Let every one according as he hath received a spiritual gift, minister it to one another, as good stewards  
11 of the manifold grace of God. If any one speak,

let him speak as the oracles of God require. If any one minister, let him do it as from the strength which God supplieth, that in all things God may be glorified through Jesus Christ; to whom be the glory and the power for ever and ever. Amen.

12 Beloved, wonder not at the burning among you, which is to you for a trial, as if some strange  
 13 thing happened to you. But seeing ye partake of the sufferings of Christ, rejoice, that also at the revelation of his glory ye may rejoice, leaping for  
 14 joy. If ye be reproached for the name of Christ, ye are happy, because the Spirit of glory and of God resteth upon you. By them indeed he is evil  
 15 spoken of, but by you he is praised. Wherefore, let none of you suffer as a murderer, or a thief,  
 16 or a malefactor, or as a meddling person. However, if any one suffer as a Christian, let him not be ashamed, but let him even glorify God on that  
 17 account. Indeed the time is come that punishment must begin at the house of God, and if it begin first at us, what will the end be of them  
 18 who obey not the gospel of God? And if the righteous with difficulty can be saved, where will the ungodly and the sinner show themselves?  
 19 Wherefore, let even those who suffer by the will of God, commit their own lives to him in well doing, as to a faithful creator.

V. THE elders who are among you I exhort, who am a fellow-elder, and a witness of the sufferings of Christ, and also a partaker of the glory which  
 2 is to be revealed. Feed the flock of God which is with you; exercising the bishop's office, not by constraint, but willingly; neither for the sake of  
 3 base gain, but from good disposition; neither as lording it over the heritages of God: but being  
 4 patterns to the flock. And when the chief Shepherd shall appear, ye shall receive the crown of  
 5 glory, which fadeth not away. For the like reason, ye younger persons, subject yourselves to the elders. Yea all be subject to one another, and be

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clothed with humility ; for God resisteth the  
6 proud, but giveth grace to the humble. Be hum-  
bled, therefore, under the strong hand of God,  
7 that he may exalt you in due time. Cast all your  
anxious care on him, because he careth for you.  
8 Be sober, be vigilant ; because your adversary, the  
devil, is walking about as a roaring lion, seeking  
9 whom he may swallow up. Him resist stedfast in  
the faith, knowing that the same kinds of suffer-  
ings are accomplished in your brethren who are in  
10 the world. And may the God of all grace, who  
hath called us unto his eternal glory by Christ Jesus,  
after ye have suffered a little, himself make you  
11 complete, support, strengthen, settle you. To him  
be the glory, and the dominion for ever and ever.  
12 Amen. By Silvanus, a faithful brother as I con-  
clude, I have written to you in few words, ex-  
horting you, and strongly testifying that this is the  
13 true grace of God in which ye stand. The church  
which is at Babylon elected jointly with you, and  
14 Mark my son salute you. Salute one another  
with a kiss of love. Peace to you all who are in  
Christ Jesus. Amen.

THE  
SECOND EPISTLE  
OF THE  
APOSTLE  
P E T E R.

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- I. SYMEON PETER, a servant and apostle of Jesus Christ, to them who have obtained like precious faith with us, through the righteousness of our  
2 God and Saviour Jesus Christ: Grace and peace be multiplied to you, through the knowledge of  
3 God, and of Jesus our Lord. Certainly his divine power hath gifted to us, all things which are necessary to life and godliness, through the acknowledgment of him who hath called us to  
4 glory and courage. By whom the greatest, even precious promises, are gifted to us, that by these ye might become partakers of the divine nature, fleeing away from the corruption which is in the  
5 world through lust. And for this very reason indeed, giving all diligence, join to your faith courage, and to courage knowledge; and to knowledge, temperance; and to temperance, patience;  
7 and to patience, godliness; and to godliness, the love of the brethren; and to the love of the brethren, love to all men. For these things being in you, and abounding, make you to be neither slothful nor unfruitful in the knowledge of our Lord  
9 Jesus Christ. But he who hath not these things is blind, shutting his eyes, and taking up a forget-

- 10 fulness of the purification of his old sins. Wherefore the rather, brethren, earnestly endeavour to make your calling and election sure. For doing  
11 these things, ye shall never at any time fall. And thus, there shall be richly ministered to you, an entrance into the everlasting kingdom of our Lord  
12 and Saviour Jesus Christ. Wherefore I will not neglect to put you always in remembrance concerning these things, although ye know, and are established in the present truth. Yea, I think it fit,  
13 as long as I am in this tabernacle, to stir you up,  
14 by putting you in remembrance. Knowing, that the putting away of my tabernacle is soon to happen, even as our Lord Jesus Christ hath showed me.  
15 Therefore, I will carefully endeavour that ye may be able after my decease, to have these things always in remembrance. For we have not followed cunningly devised fables, when we made known to you the power and coming of our Lord Jesus Christ, but were beholders of his greatness,  
17 when indeed he received from God the Father, honour and glory, a voice of this kind being brought to him from the magnificent glory, This is my Son, the beloved, with whom I am well  
18 pleased. And this voice we heard brought from heaven, being with him on the holy mountain.  
19 And so we have the prophetic word more firm, to which ye do well to take heed, as to a lamp shining in a dark place; until the day dawn, and the  
20 morning star arise in your hearts. Knowing this first, that no prophecy of Scripture is of private  
21 invention. For, never at any time, was prophecy brought by the will of man, but the holy men of God spake, being moved by the Holy Ghost.
- II. BUT there were also false prophets among the people, even as among you there will be false teachers, who will privily introduce destructive heresies, denying even the Lord who bought them, bringing on themselves swift destruction.  
2 And many will follow their destructions, on ac-



count of whom, the way of truth will be evil  
3 spoken of. And through covetousness they will  
make merchandize of you, by fictitious tales. To  
them the punishment threatened of old linger-  
eth not, and their destruction slumbereth not.  
4 For if God did not spare the angels who sinned,  
but with chains of darkness confining them in  
Tartarus, delivered them over to be kept for  
5 judgment; and did not spare the old world, but  
saved Noah, a preacher of righteousness, the  
eighth who was saved, when he brought the flood  
6 upon the world of the ungodly; and having re-  
duced to ashes the cities of Sodom and Gomorrah,  
punished them with an overthrow, placing them  
an example to those who afterward would live un-  
7 godly; and rescued righteous Lot, exceedingly  
grieved by the lewdness of the behaviour of the  
8 lawless; will he spare them? For that righteous  
man dwelling among them, by seeing and hearing,  
tormented his righteous soul from day to day with  
9 their unlawful works. The Lord knoweth to res-  
cue the godly out of temptation, and to keep in  
ward the unrighteous, to the day of judgment, to  
10 be punished; and especially those, who go after  
the flesh in the lust of pollution, and who despise  
government; being audacious, self-willed, they do  
11 not fear to revile dignities. Whereas angels, who  
are greater in strength and power, do not bring a  
reviling accusation against them before the Lord.  
12 But these, as natural irrational animals, made for  
capture and destruction, speaking evil of matters  
which they do not understand, shall be utterly  
13 destroyed by their own corruptions, receiving  
the due reward of unrighteousness. They reckon  
riot which is in the day, pleasure. They are  
spots and causes of reproach, living in riot by  
their own deceits, when they feast with you.  
14 They have eyes full of an adulteress, and which  
cease not from sin. They allure unstable souls.  
They have an heart exercised in covetous prac-

15 tices; children of the curse. Having forsaken the straight way, they have wandered, following in the way of Balaam the son of Bosor, who loved  
16 the hire of unrighteousness; but received a rebuke for his own transgression, the dumb beast speaking in man's language, forbade the madness  
17 of the prophet. These teachers are wells without water; clouds driven by a tempest, for whom the blackness of darkness is reserved for ever:  
18 Because speaking great swelling words of falsehood, they allure by the lusts of the flesh, even by lasciviousnesses, those who have actually fled  
19 away from them who are living in error. They promise them liberty, themselves being slaves of corruption. For by what a man is conquered, by  
20 that also he is enslaved. Now if, having fled away from the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, being again entangled in these, they are overcome, the last pollutions became worse to  
21 them than the first. Therefore, it had been better for them not to have known the way of righteousness, than having known it, to turn away from the holy commandment delivered to them.  
22 But the saying of the true proverb hath happened to them, The dog is turned again to his own vomit; and, the washen sow to wallowing in the mire.

III. BELOVED, this second epistle I now write to you, in which epistles, I stir up your sincere mind  
2 to remembrance: to recollect the words before spoken by the holy prophets, and the commandment of us the apostles of the Lord and Saviour.  
3 Knowing this first, that scoffers will come in the last of the days, walking after their own  
4 lusts, and saying, Where is the promise of his coming? For from the time the fathers have fallen asleep, all things continue as at the beginning  
5 of the creation. But this wilfully escapes them, that the heavens were anciently, and the

earth of water, and through water the earth consists, by the word of God: By whom the then world, being overflowed with water, perished. But the present heavens and the earth, by the same word are treasured up, being kept for fire against the day of judgment, and destruction of ungodly men. But this one thing, let it not escape you, beloved, that one day with the Lord is as a thousand years, and a thousand years as one day. The Lord who hath promised, doth not delay in the manner some account delaying; but he exercises long-suffering towards us, not desiring that any should perish, but that all should come to repentance. However, as a thief in the night, the day of the Lord will come, in which the heavens shall pass away with a great noise, and the elements burning, shall be dissolved, and the earth and the works thereon, shall be utterly burned. Seeing then, all these things shall be dissolved, what sort of persons ought ye to be? Such as by holy behaviour and godliness, are expecting, and earnestly desiring the coming of the day of God, in which the heavens being set on fire, shall be dissolved, and the elements burning, shall be melted. Nevertheless, according to his promise, we expect new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, expecting these things, diligently endeavour to be found of him spotless, and irreproachable, in peace. And the long-suffering of our Lord, reckon to be for salvation, as also our beloved brother Paul, according to the wisdom given to him, hath written to you. As indeed in all his epistles, speaking in them concerning these things: in which there are some things hard to be understood, which the unteachable and unstable wrest, as they do also the other Scriptures, to their own destruction. Ye therefore, beloved, foreknowing these things, be on your

guard, lest being carried away with others by the  
deceit of the lawless, ye fall from your own sted-  
18 fastness. But grow in grace, and in the know-  
ledge of our Lord and Saviour Jesus Christ. To  
him be glory both now and unto the day of eter-  
nity. Amen.

THE  
FIRST EPISTLE  
OF THE  
APOSTLE  
J O H N.

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- I. THAT which was from the beginning, which we have heard, which we have seen with our eyes, which we have contemplated, and our hands have handled concerning the living word: (For the life was manifested, and we have seen it, and bear witness, and declare to you that life which is eternal, which was with the Father, and was manifested to us.) That which we have seen and heard, we declare to you, that ye also may have fellowship with us: and our fellowship truly is with the Father, and with his Son Jesus Christ. And these things we write to you, that your joy may be complete. Moreover, this is the message which we have heard from him, and declare to you, that God is light, and in him is no darkness at all. If we say, Certainly we have fellowship with him, although we walk in darkness, we lie, and do not the truth. But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just so that he can forgive sins to us, and cleanse us from all

10 unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us.

II. My little children, these things I write to you ; that ye may not sin. Yet if any one hath sinned, we have an advocate with the Father, Jesus Christ  
2 the just one. And he is a propitiation for our sins ; and not for ours only, but even for those of the  
3 whole world. And by this we know that we have  
4 known him, if we keep his commandments. He who saith, I have known him, and doth not keep his commandments, is a liar, and the truth is not  
5 in this man. But whosoever keepeth his word, truly in this man the love of God is perfected. By  
6 this we know that we are in him. He who saith he abideth in him, ought himself also so to walk,  
7 even as he walked. Brethren, I do not write a new commandment to you, but an old commandment which ye had from the beginning. The old  
8 commandment is the word which ye have heard from the beginning. On the other hand, I write to you a new commandment, which is true concerning him and concerning you. For the darkness is passing away, and the light which is true  
9 now shineth. He who saith he is in this light, and yet hateth his brother, is in the darkness until now.  
10 He who loveth his brother abideth in this light,  
11 and there is no stumbling-block to him. But he who hateth his brother, is in the darkness, and walketh in that darkness, and doth not know whither he goeth, because the darkness hath blinded  
12 his eyes. Little children, I write to you, because  
13 sins are forgiven you on account of his name. Fathers, I write to you, because ye have known him from the beginning. Young men, I write to you, because ye have overcome the wicked one. Young children, I write to you, because ye have known the  
14 Father. Fathers, I have written to you, because ye have known him from the beginning. Young men, I have written to you, because ye are strong, and the word of God abideth in you, and ye have

15 overcome the wicked one. Love not the world,  
neither the things which are in the world. If any  
one love the world, the love of the Father is not in  
16 him. For all that is in the world, the lust of the  
flesh, and the lust of the eyes, and the pride of  
17 life, is not of the Father, but is of the world. Now  
the world passeth away, and the lust thereof. But  
he who doth the will of God abideth for ever.  
18 Young children, it is the last hour. And as ye  
have heard that the antichrist cometh, so now  
there are many antichrists, whence we know that  
19 it is the last hour. They went away from us, but  
they were not of us. For, if they had been of us,  
they would have abode with us; but they went  
away, that they might be made manifest, that they  
20 were not all of us. But ye have an unction from  
21 the Holy Spirit, and know all things. I have not  
written to you because ye know not the truth, but  
because ye know it, and that no lie is of the truth.  
22 Who is the liar, but he who denieth that Jesus is  
the Christ? he is the antichrist who denieth the  
23 Father and the Son. Whosoever denieth the Son,  
24 doth not acknowledge the Father. Therefore, let  
what ye have heard from the beginning abide in  
you. If what ye have heard from the beginning  
abide in you, ye also shall abide in the Son, and  
25 in the Father. For this is the promise which he  
hath promised to us, even the life which is eternal.  
26 These things I have written to you concerning  
27 them who deceive you. Although the unction  
which ye have received from him abideth in you,  
and ye have no need that any one should teach you,  
unless as the same unction teacheth you concern-  
ing all things, and is truth, and is no lie. Where-  
28 fore, as it hath taught you, abide in him. Now,  
therefore, little children, abide in him, that when  
he shall appear, we may have confidence, and may  
29 not be put to shame by him at his coming. If ye  
know that he is righteous, ye know that every one  
who worketh righteousness, hath been begotten of  
him.

**III.** BEHOLD how great love the Father hath bestowed on us, that we should be called the children of God ! For this reason the world doth not know us, 2 because it doth not know him. Beloved, now we are the children of God ; but it doth not yet appear what we shall be. However, we know that when he shall appear we shall be like him ; for we shall 3 see him as he is. And every one who hath this hope in him, purifieth himself, even as he is pure. 4 Every one who worketh sin, worketh also the transgression of law : for sin is the transgression 5 of law. Moreover, ye know that he was manifested that he might take away our sins : and sin is 6 not in him. Whosoever abideth in him doth not sin. Whosoever sinneth hath not seen him, neither 7 hath known him. Little children, let no one deceive you : he who worketh righteousness, is righteous ; even as he is righteous. He who worketh 8 sin is of the devil ; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the 9 devil. Whosoever hath been begotten of God doth not work sin ; because his seed abideth in him ; and he cannot sin, because he hath been begotten of God. By this the children of God are 10 discovered, and the children of the devil : whosoever worketh not righteousness, is not begotten of 11 God, neither he who loveth not his brother. For this is the message which ye have heard from the 12 beginning, that we should love one another. Not being begotten of the wicked one, as Cain was, who slew his brother. And on account of what did he 13 slay him ? because his own works were wicked, and his brother's righteous. Do not wonder, my 14 brethren, that the world hateth you. We know that we have passed away from death to life, because we love the brethren. He who loveth not 15 his brother abideth in death. Every one who hateth his brother is a manslayer ; and ye know that no manslayer hath eternal life abiding in him.



16 By this we have known the love of God, that he  
laid down his life for us ; therefore we ought to lay  
17 down our lives for the brethren. Whosoever,  
therefore, hath the goods of this world, and seeth  
his brother having need, and yet shutteth up his  
bowels from him, how abideth the love of God in  
18 him ? My little children, let us not love in word,  
19 nor in tongue only, but in deed and in truth. For  
by this we know that we are of the truth, and shall  
20 assure our hearts before him. But if our heart  
condemn us, certainly God is greater than our  
21 heart, and knoweth all things. Beloved, if our  
heart doth not condemn us, we have confidence with  
22 God. And whatever we ask, we receive from him,  
because we keep his commandments, and work the  
23 things which are pleasing in his sight. For this is  
his commandment, that we should believe on the  
name of his Son Jesus Christ, and should love one  
24 another, as he gave commandment to us. Now he  
who keepeth his commandments abideth in him,  
and he in him : and by this we know that he abid-  
eth in us, even by the Spirit which he hath given  
to us.

IV. BELOVED, do not believe every spirit, but try  
the spirits, whether they be from God ; because  
many false prophets are gone forth into the world.  
2 By this ye know the Spirit of God : Every spirit  
that confesseth Jesus Christ hath come in the flesh  
3 is from God. And every spirit that doth not con-  
fess Jesus Christ hath come in the flesh, is not  
from God. And this is that spirit of antichrist,  
which ye have heard that it cometh, and now is in  
4 the world already. Ye are of God, little chil-  
dren, and have overcome them : because greater is  
he who is with you, than he who is with the world.  
5 They are of the world, therefore they speak from  
6 the world, and the world hearkeneth to them. We  
are of God. He who knoweth God hearkeneth to  
us. He who is not of God hearkeneth not to us.  
By this we know the spirit of truth, and the spirit

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7 of error. Beloved, let us love one another : for love is from God. And every one who loveth hath  
8 been begotten of God, and knoweth God. He who doth not love doth not know God : for God is love.  
9 By this the love of God to us was manifested, that God sent forth his Son, the only begotten, into the  
10 world, that we might live through him. In this is love, not that we loved God, but that he loved us, and sent forth his Son to be a propitiation for our  
11 sins. Beloved, if God so loved us, we also ought  
12 to love one another. No one hath seen God at any time. If we love one another, God abideth in us,  
13 and his love to us is made perfect. By this we know that we abide in him, and he in us, because he  
14 hath given us the gifts of his Spirit. Now we have beheld and bear witness, that the Father hath sent  
15 forth his Son to be the Saviour of the world. Whosoever will confess that Jesus is the Son of God,  
16 God abideth in him, and he in God. And we have known and believed the love which God hath to us. God is love ; wherefore he who abideth in love,  
17 abideth in God, and God in him. By this the love is perfected in us, so that we can have boldness in the day of judgment, because as he is, so we  
18 are in this world. Fear is not in love ; but perfect love casteth out fear : because fear hath torment. Wherefore, he who feareth is not perfected in love.  
19 We love him, because he first loved us. If any one say, Certainly I love God, and yet hate his brother, he is a liar : For he who loveth not his brother whom he hath seen, how can he love God  
21 whom he hath not seen ? Moreover, this commandment we have from him, That he who loveth God, love his brother also.

V. EVERY one who believeth that Jesus is the Christ hath been begotten of God : and every one who loveth the begetter, loveth also the begotten of him.  
2 By this we know that we love the children of God, when we love God, and keep his commandments.  
3 For this is the love of God, that we keep his com-

mandments: and his commandments are not burdensome, because all that is begotten of God overcometh the world. And this is the victory which overcometh the world, even our faith. Who is it that overcometh the world, but he who believeth that Jesus is the Son of God? This is he who came by water and blood, even Jesus the Christ: not by the water only, but by the water and the blood. And it is the Spirit who witnessed; because the Spirit is truth. Farther, there are three who bear witness in heaven; the Father, the Word, and the holy Spirit, and these three are one.\* And there are three who bear witness on earth; the Spirit, and the water, and the blood; and these three agree in one. If we receive the witness of men, the witness of God is greater. Now, this is the witness of God which he hath witnessed concerning his Son. (He who believeth on the Son of God, hath the witness in himself. He who believeth not God, hath made him a liar, because he hath not believed the witness which God hath witnessed concerning his Son.) Now this is the witness, that God hath given to us eternal life: and this life is through his Son. He who acknowledgeth the Son, hath this life. He who acknowledgeth not the Son of God, hath not this life. These things I have written to you who believe on the name of the Son of God, that ye may know that ye have eternal life; and that ye may continue to believe on the name of the Son of God. And this is the boldness which we have with him, that if we ask any thing according to his will, he hearkeneth to us. And if we know that he hearkeneth to us concerning whatever we ask, we know that we shall have the petitions which we have asked from him. If any one see his brother sinning a sin not unto death, let him ask God, and he will grant to him life for those who sin not unto death. There is a sin unto death. I do not say concerning it, that he should

\* The authenticity of this verse is doubted by many excellent learned men.

17 ask. All unrighteousness is sin. But there is a  
18 sin not unto death. We know that whoever hath  
been begotten of God doth not sin, because he who  
is begotten of God guardeth himself, and the  
wicked one doth not lay hold on him.  
19 We know that we are begotten of God. But the  
20 whole world lieth under the wicked one. More-  
over, we know that the Son of God hath come, and  
hath given us understanding, that we might know  
the true God, and so we are under the true God,  
under his Son Jesus Christ. This is the true God,  
21 and the eternal life. Little children, keep your-  
selves from idols. Amen.

THE  
SECOND EPISTLE  
OF THE  
APOSTLE  
JOHN.

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I. THE elder to the elect lady and her children, whom I love sincerely. And not I only, but all also who  
2 know the truth. We love you through the truth which abideth among us, and shall be with us for  
3 ever. Grace, mercy, and peace, be with you from  
4 God the Father, and from the Lord Jesus Christ the Son of the Father, with truth and love. I rejoiced greatly when I found some of thy children walking in truth, as we received commandment from  
5 the Father. And now I beseech thee, lady, not as writing to thee a new commandment, but that which we had from the beginning, that we love  
6 one another. And this is the love, that we walk according to his commandments. This is the commandment, even as ye have heard from the beginning, that ye may walk in it. For many deceivers are entered into the world, who do not confess Jesus Christ did come in the flesh. This is the de-  
8 ceiver and the antichrist. Look to yourselves that we may not lose the things which we have wrought,  
9 but may receive a full reward. Whosoever goeth beyond, and doth not abide in the doctrine of Christ, acknowledgeth not God. He who abideth in the doctrine of Christ, the same acknowledgeth

10 both the Father and the Son. If any one come to  
you, and do not bring this doctrine, do not receive  
11 him into your house nor wish him happiness. For  
he who wisheth him happiness, partaketh in his  
12 deeds, which are evil. Having many things to  
write to you, I did not incline to communicate  
them by paper and ink; because I hope to come to  
you, and speak face to face, that our joy may be  
13 made complete. The children of thy elect sister  
salute thee. Amen.

THE  
THIRD EPISTLE  
OF THE  
APOSTLE  
JOHN.

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THE elder to Caius the beloved, whom I love in  
2 truth. Beloved, I pray that with respect to all  
things thou mayest prosper and be in health, even  
3 as thy soul prospereth. For I rejoiced greatly  
when the brethren came and bare witness to thy  
4 truth, even as thou walkest in truth. I have no  
greater joys than those which I have when I hear  
5 my children are walking in truth. Beloved, thou  
doest faithfully what thou performest for the bre-  
6 thren, and for the strangers. These have borne  
testimony to thy love in the presence of the  
church; whom if thou help forward on their jour-  
ney in a manner worthy of God, thou wilt do  
7 well. Because for his name's sake they went  
8 forth, receiving nothing from the Gentiles. We,  
therefore, ought to entertain such, that we may  
9 be joint labourers in the truth. I would have  
written to the church; but Diotrephes, who loveth  
10 to rule them, doth not receive us. For this cause,  
when I come, I will bring his deeds to remem-  
brance which he practiseth, prating against us  
with malicious words, and not content therewith,  
he doth not himself receive the brethren, and for-  
biddeth them who would, and casteth them out of

- 11 the church. Beloved, do not thou imitate what is evil, but what is good. He who doth good is of God: but he who doth evil hath not seen God.
- 12 Testimony is borne to Demetrius by all men, and by the truth itself. And we also bear testimony,
- 13 and ye know that our testimony is true. I have many things to write. But I do not incline to
- 14 write them to thee with pen and ink. For I hope straightway to see thee, and so we shall speak face to face. Peace be to thee. The friends here salute thee. Salute the friends by name.



# THE EPISTLE

OF THE

APOSTLE

## J U D E.

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**JUDE**, a servant of Jesus Christ, and brother of James, to them who are sanctified by God the Father, and to the preserved by Jesus Christ, to  
2 the called: May mercy, and peace, and love, be  
3 multiplied to you. Beloved, making all haste to write to you concerning the common salvation, I thought it necessary to write to you, exhorting you strenuously to contend for the faith formerly  
4 delivered to the saints. For certain men have come in privily, who long ago have been before-written to this very punishment; ungodly men, perverting the grace of our God to lasciviousness, and denying the only Lord God, and our Lord  
5 Jesus Christ. I will therefore put you in remembrance, though ye formerly knew this, that the Lord having saved the people out of the land of Egypt, afterward destroyed them who did not  
6 believe. Also the angels who kept not their own office, but left their proper habitation, he hath reserved in everlasting chains, under darkness, unto  
7 the judgment of the great day. As Sodom and Gomorrha, and the cities around them, which in a manner like to these had habitually committed whoredom, and gone after other flesh, are set forth an example, having undergone the punish-

8 ment of an eternal fire. In like manner, indeed,  
these also shall be punished. Being cast into a  
deep sleep, they defile the flesh, and despise go-  
9 vernment, and revile dignities. But Michael the  
archangel, when contending with the devil he dis-  
puted about the body of Moses, did not attempt to  
bring against him a reviling accusation, but said,  
10 The Lord rebuke thee. Yet these men revile those  
things which indeed they do not know. But what  
things they know naturally as animals void of rea-  
11 son, by these they destroy themselves. Wo is to  
them; for they have gone in the way of Cain, and  
have run far in the error of Balaam's hire, and  
12 have perished in the rebellion of Korah. These  
men are spots in your love-feasts; when they  
feast with you, feeding themselves without fear.  
They are clouds without water, carried about of  
winds; withered autumnal trees without fruit;  
13 twice dead; rooted out; raging waves of the sea,  
foaming out their own shame; wandering stars,  
for whom the blackness of darkness for ever is  
14 reserved. Now Enoch, the seventh from Adam,  
prophesied even concerning these men, saying,  
Behold the Lord cometh, with his holy myriads of  
15 angels, to pass sentence on all, and to convict all  
the ungodly among them, of all their deeds of un-  
godliness which they have impiously committed,  
and of all the hard things which ungodly sinners  
16 have spoken against him. These are murmurers,  
and complainers, who walk according to their own  
lusts; and their mouth speaketh great swelling  
words. They admire persons for the sake of gain.  
17 But, beloved, remember ye the words which were  
before spoken by the apostles of our Lord Jesus  
18 Christ; that they said to you, That in the last  
time there would be scoffers, walking according to  
19 their own ungodly lusts. These be they who se-  
parate themselves from others; animal men, not  
20 having the Spirit. But ye, beloved, building one  
another on your most holy faith, and praying by

- 21 the holy Spirit, keep one another in the love of  
22 God, expecting the mercy of our Lord Jesus  
23 Christ, with eternal life. And making a difference, have compassion indeed on some. But  
others save by fear, snatching them out of the fire, hating even the garment spotted by the flesh.  
24 Now to him who is able to guard you from stumbling, and to present you faultless before the presence of his glory with exceeding joy, to the wise  
25 God alone our Saviour, be glory and majesty, strength and right, both now and throughout all ages. Amen.

THE  
REVELATION  
OF  
JOHN  
THE DIVINE.

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- I. THE revelation of Jesus Christ; which God gave to him, to show to his servants the things which must shortly be; and sending by his angel, he  
2 signified them to his servant John: who testified the word of God, and the testimony of Jesus  
3 Christ, whatever he saw. Happy is he that readeth, and they that hear the words of this prophecy, and keep the things that are written in it; for the time is at hand.
- 4 John to the seven churches which are in Asia; Grace and peace be with you, from him, who is, and who was, and who is to come; and from the  
5 seven spirits which are before his throne; and from Jesus Christ, the faithful witness, the first-born from the dead, and the ruler of the kings of the earth: to him, who hath loved us, and wash-  
6 ed us from our sins in his own blood, and hath made us kings and priests to his God and Father; to him be glory and dominion for ever and ever. Amen.
- 7 Behold, he is coming in the clouds; and every eye shall see him, even they who pierced him: and all the tribes of the earth shall mourn because  
8 of him. Yea: Amen, "I am the Alpha and the

Omega, the beginning and the end," saith the Lord, who is, and who was, and who is to come, the Almighty.

- 9 I John, who am also your brother, and partaker in tribulation, and in the kingdom and patience of Jesus Christ, was in the island called Patmos, for the sake of the word of God, and for  
10 the testimony of Jesus Christ. I was in the Spirit on the Lord's day, and heard a great voice be-  
11 hind me, as of a trumpet, which said, "I am the Alpha and the Omega, the first and the last : And what thou seest, write in a book, and send it to the seven churches in Asia ; to Ephesus, and to Smyrna, and to Pergamos, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea."  
12 And I turned to see the voice which spake unto me ; and being turned, I saw seven golden lamps ;  
13 and in the midst of the seven lamps one like the Son of man, clothed in a long robe, and girded  
14 about the breasts with a golden girdle. His head, even his hairs were white like wool, as white as snow ; and his eyes were as a flame of fire ;  
15 and his feet like fine brass, when purified in a furnace ; and his voice as the voice of many waters : and he had in his right hand seven stars ; and out of his mouth there went a sharp two-edged sword ; and his countenance was as the sun, when he shineth in his power.  
17 And when I saw him, I fell down at his feet as dead ; and he laid his right hand upon me, and said to me, " Fear not ; I am the first and the  
18 last ; I am he, who liveth and was dead ; and behold, I am living for ever and ever ; amen ! and I have the keys of the unseen world, and of death.  
19 Write the things which thou seest, and those which are, and the things which shall hereafter  
20 be. As to the mystery of the seven stars, which thou seest in my right hand, and of the seven lamps of gold : The seven stars are the angels of

x x

the seven churches; and the seven lamps, which thou seest, are the seven churches."

- II. To the angel of the church in Ephesus write :  
 " These things saith he who holdeth the seven stars in his right hand, who walketh in the midst  
 2 of the seven golden lamps ; I know thy works, and thy labour, and thy patience, and that thou canst not bear those who are evil : and thou hast tried those, who say they are apostles and are not,  
 3 and hast found them to be liars : and thou hast sustained, and hast patience ; and thou hast laboured for my name's sake, and hast not fainted.  
 4 Nevertheless I have something against thee,  
 5 That thou hast lost thy first love. Remember therefore from what thou art fallen, and repent, and do the first works, otherwise I will come unto thee quickly, and take away thy lamp out of its  
 6 place, unless thou repent. Nevertheless thou hast this, that thou hatest the works of the Nicolaitans,\*  
 7 which I also hate. Let him that hath an ear, hear what the Spirit saith to the churches : To him who conquereth, I will give to eat of the tree of life, which is in the midst of the paradise of God."  
 8 And to the angel of the church in Smyrna, write, " These things saith the first and the last,  
 9 who was dead and is alive ; I know thy works, and tribulation, and poverty, (but thou art rich ;) † and I know the blasphemy of those who say they are Jews, and are not, but are the synagogue of Satan. Fear none of the things which  
 10 thou shalt suffer ; behold the devil will cast some of you into prison, that ye may be tried ; and ye shall have tribulation ten days : Be thou faithful unto death, and I will give thee a crown of life.  
 11 He that hath an ear, let him hear what the Spirit saith unto the churches : The conqueror shall not be injured by the second death."  
 12 And to the angel of the church which is in

\* A sect of heretics, who taught that lewdness and idolatrous sacrifices were things indifferent, and therefore lawful.

† Rich in faith.

- Pergamos, write, " These things saith he who  
13 hath the sharp two-edged sword: I know thy works, and where thou dwellest; even where the throne of Satan is: and thou holdest fast my name, and hast not denied my faith, even in those days in which Antipas was my faithful martyr, who was slain among you, where Satan dwelleth.  
14 Nevertheless, I have a few things against thee, That thou hast there them, who hold the doctrine of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.  
15 Thou in like manner hast those that hold the doc-  
16 trines of the Nicolaitans, which I hate. Repent; or otherwise I will come unto thee quickly, and I will fight against them with the sword that cometh out of my mouth. He that hath an ear, let him hear what the Spirit saith to the churches: To the conqueror I will give to eat of the hidden manna; and I will give him a white stone,\* and in the stone a new name written, which no man knoweth except he who receiveth it."  
18 And to the angel of the church in Thyatira, write, " These things saith the Son of God, who hath his eyes as a flame of fire, and his feet like  
19 fine brass: I know thy works, and love, and service, and faith, and patience, and thy works; 20 the last are more than the first. Nevertheless I have a few things against thee; That thou permittest that woman Jezabel,† who saith that she is a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed to  
21 idols. And I have given her time to repent of her  
22 fornication, and she repented not. Behold I will cast her into a bed, and those who commit fornication with her into great tribulation, unless they  
23 repent of their works: and I will slay her chil-

\* Among the Greeks, a WHITE stone was a token of absolution; a BLACK, of condemnation.

† Probably some heresy; perhaps that of the Nicolaitans.

dren with death; and all the churches shall know that I am he who searcheth the reins and the heart: and I will give to every one of you according to your works. But I say to you,\* even to the rest in Thyatira, as many as do not hold this doctrine, and who have not known the depths of Satan, as they speak; I will lay upon you no other burden. Nevertheless what you have,† held fast till I come. And as for him that conquereth, and keepeth my works unto the end, I will give him power over the nations: and he shall rule them with a rod of iron, they shall be dashed in pieces like a potter's vessel: as I have also received of my Father.‡ And I will give him the morning star. He that hath an ear, let him hear what the Spirit saith to the churches.”

III. AND to the angel of the church in Sardis, write, “These things saith he that hath the seven Spirits of God, and the seven stars: I know thy works, that thou hast a name that thou livest, but art dead. Be watchful, and strengthen the things which remain, which are ready to die: for I have not found thy works filled up§ in the sight of God. Remember, therefore, how thou hast received and heard, and hold fast and repent: therefore, unless thou art watchful, I will come upon thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sardis, who have not polluted their garments: and they shall walk with me in white, for they are worthy. As for the conqueror, he shall be clothed in white raiment; and I will not blot out his name from the book of life: but I will confess his name before my Father, and before his angels. He that hath an ear, let him hear what the Spirit saith to the churches.”

7 And to the angel of the church in Philadelphia, write, “These things saith the holy One, the true One; he who hath the key of David; he who open-

\* Such of you as are faithful. † Received.  
§ Or, Complete and perfect.

‡ Psalm ii. 9.



- eth, and no man shutteth; and shutteth, and no  
8 man openeth: I know thy works: behold, I have  
set before thee an open door, and no man can shut  
it; because thou hast a little strength, and hast  
kept my word, and hast not denied my name.  
9 Behold, I will give\* those who are of the syna-  
gogue of Satan; they say they are Jews, and are  
not, but lie. Behold, I make them to come and  
worship before thy feet; and they shall know that  
10 I have loved thee. Because thou hast kept the  
word of my patience, I also will keep thee from  
the hour of temptation, which shall come upon all  
the world, to try the inhabitants of the earth.  
11 Behold, I come quickly; keep that which thou  
12 hast, that no man take thy crown. As for the con-  
queror, I will make him a pillar in the temple of  
my God, and he shall go out no more; and I will  
inscribe upon him the name of my God, and the  
name of the city of my God, the new Jerusalem,  
which is to come down from heaven from my  
13 God; and† my new name. He that hath an ear,  
let him hear what the Spirit saith to the churches.”  
14 And to the angel of the church in Laodicea,  
write, “ These things saith the AMEN, the faithful  
and true witness, the beginning of the creation of  
15 God: I know thy works, that thou art neither  
cold nor hot: I wish thou wert cold or hot.  
16 Therefore because thou art lukewarm, and neither  
cold nor hot, I will cast thee out of my mouth.  
17 Because thou sayest, I am wealthy, and have en-  
riched myself, and have need of nothing; and  
knowest not that thou art wretched, and pitiable,  
18 and poor, and blind, and naked; I counsel thee to  
buy of me gold tried in the fire, that thou mayest  
be rich; and white raiment, that thou mayest be  
clothed, and the shame of thy nakedness may not  
appear; and anoint thy eyes with eye-salve, that  
19 thou mayest see. Whomsoever I love, I reprove  
20 and correct: therefore be zealous and repent. Be-

\* Into thy power.

† I will inscribe upon him.

hold, I stand at the door, and knock: If any man hear my voice, and open the door, I will enter into his house, and will sup with him, and he with me.

- 21 As for the conqueror, I will give him to sit down with me upon my throne; as I also have conquered, and am sat down with my Father upon his  
22 throne. He that hath an ear, let him hear what the Spirit saith to the churches."

IV. After these things, I saw, and behold a door opened in heaven: and the first voice which I heard was as of a trumpet speaking to me, and it said, "Come up hither, and I will show thee  
2 what shall be afterwards." And immediately I was in the Spirit: and behold a throne was set in  
3 heaven; and one sitting upon it. And he who sat on it, was in appearance like a jasper and sardine stone;\* and a rainbow, in appearance like an  
4 emerald, was round about the throne. And round about the throne there were twenty-four thrones; and on the thrones I saw twenty-four elders sitting, clothed with white raiment; and they had upon their  
5 heads golden crowns. And out of the throne there came lightnings, and thunders, and voices. And seven lamps of fire were burning continually before the throne, which are the seven Spirits of  
6 God. And before the throne there was a sea of glass, like crystal. And in the middle of the throne, and the circle about the throne, there were four living creatures,† full of eyes before and  
7 behind. And the first animal was like a lion; and the second animal was like a calf; and the third animal had a face like a man; and the fourth  
8 animal was like a flying eagle. And the four living creatures had each of them six wings round about: and within they were full of eyes: and they rest not day nor night, saying, "Holy, holy, holy, Lord God Almighty, who wast, and  
9 art, and art to come."‡ And while the living

\* Sc. in lustre.

† Or, four animate beings.—Wynne.  
‡ Isaiah, vi. 2, 3.

creatures are giving glory, and honour, and thanks, to him that sitteth upon the throne, who liveth for  
10 ever and ever, the four and twenty elders fall down before him that sitteth upon the throne, and worship him that liveth for ever and ever; and they cast down their crowns before the throne,  
11 saying, "Worthy art thou, O Lord, to receive glory, and honour, and power; for thou hast created all things, and for thy will they are\* and were created."

V. AND I saw in the right hand of him who sat on the throne, a book written within and without,  
2 sealed with seven seals. And I saw a mighty angel proclaiming with a great voice, "Who is worthy to open the book, and to loose its seals?"  
3 And no one in heaven, or upon earth, or under the earth, was able to open the book, or to look  
4 into it. And I wept abundantly, because no one was found worthy to open and read the book: nor  
5 to look into it. And one of the elders said to me, "Weep not; behold, the Lion who is of the tribe of Judah, the root of David, hath prevailed to  
6 open the book, and to loose its seven seals." And I beheld, and lo! in the middle space between the throne and the four living creatures, and in the midst of the elders, there stood a Lamb, as it had been slain, having seven horns, and seven eyes; these are the seven Spirits of God, sent forth into  
7 all the earth. And he came, and took the book out of the right hand of him who sat upon the  
8 throne. And when he received the book, the four living creatures, and the twenty-four elders, fell down before the Lamb, having every one harps, and golden vials† full of perfumes, which are the  
9 prayers of the saints. And they sang a new song, saying, "Worthy art thou to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every

\* Or, by thy will they exist.—Wynne.

† Alluding to the censers used in the temple.

10 tribe, and language, and people, and nation; and  
hast made us to our God, kings and priests: and  
11 we shall reign on earth." And I beheld, and heard  
the voice of many angels round about the throne,  
and of the living creatures, and of the elders:  
and the number of them was myriads\* of myriads,  
and thousands of thousands: saying with a loud  
12 voice, "Worthy is the Lamb that was slaughtered  
to receive power, and riches, and wisdom, and  
13 might, and honour, and glory, and blessing!" And  
every creature which is in heaven, and on the  
earth, and under the earth, and such as are in the  
sea, even all things that are in them, I heard say-  
ing, "To Him who sitteth upon the throne, and to  
the Lamb, be blessing, and honour, and glory, and  
14 strength, for ever and ever!" And the four living  
creatures said, "Amen:" and the twenty-four  
elders fell down, and worshipped him who liveth  
for ever and ever.

VI. AND I saw when the Lamb opened one of the  
seals; and I heard one of the four living creatures,  
which said, as with a voice of thunder, "Come  
2 and see." And I saw, and behold a white horse;  
and he who sat thereon had a bow, and there was  
given to him a crown, and he went forth conquer-  
ing, and to conquer.

3 And when he opened the second seal, I heard the  
second living creature, saying, "Come and see."  
4 And another horse came out, which was red;  
and it was given to him who sat upon it, to take  
peace from the earth: and that they should slay  
each other: and there was given to him a great  
sword.

5 And when he opened the third seal, I heard the  
third living creature, saying, "Come and see."  
And I saw, and behold a black horse; and he that  
6 sat upon it had a pair of scales in his hand. And  
I heard a voice in the midst of the four living  
creatures, saying, "A small measure of wheat

\* i. e. ten thousands

for a penny,\* and three small measures of barley for a penny; yet see that thou injure not the oil, nor the wine."

7 And when he opened the fourth seal, I heard the voice of the fourth living creature saying, "Come  
8 and see." And I saw, and behold a pale horse; and as for him that sat on it, his name was Death; and Hell† followed him: and there was given unto him power to slay the fourth part of the earth with the sword, and with famine, and with death, and with the wild beasts of the field.

9 And when he opened the fifth seal, I saw under the altar the souls of those who were slaughtered on account of the word of God, and the testimony,  
10 which they held.‡ And they cried with a loud voice, and said, "How long, Lord, holy and true, ere thou dost judge and avenge our blood upon  
11 those who dwell on the earth?" And there were given unto each of them white robes; and it was said to them, that they should rest yet a little while, till the number of their fellow-servants and brethren, who should be killed as they had been, should be fulfilled.

12 And I saw when he opened the sixth seal, and behold there was a great earthquake; and the sun became black as sackcloth of hair; and the moon  
13 became as blood! and the stars fell from heaven upon the earth, as a fig-tree droppeth its untimely  
14 figs, being shaken by a mighty wind: and the heavens passed away like a volume, when it is rolled up; and every mountain and island were  
15 moved out of their places: and the kings of the earth, and the grandees, and the rich men, and the chief officers, and the powerful men, and every slave, and every free man, hid themselves in the  
16 caves, and rocks of the mountains: and they said to the mountains, and to the rocks, "Fall upon

\* The Roman penny was  $7\frac{1}{2}$  of our money. A measure (Gechœnix) was what was allowed a slave for his daily food. A description of scarcity is intended in the text.

† Or, Hades; i. e. the invisible world.

‡ Or, retained.

us, and hide us from the face of him who sitteth upon the throne, and from the wrath of the Lamb!

17 For the great day of his wrath is come, and who can be able to stand?"

VII. AND after these things I saw four angels standing at the four corners of the earth, holding the four winds of the earth; that the wind might not blow upon the earth, nor upon the sea, nor upon  
2 any tree. And I saw another angel ascending from the rising of the sun,\* having the seal of the living God: and he cried with a great voice to the four angels, to whom power was given to injure  
3 the earth, and the sea, saying, "Injure not the earth, nor the sea, nor the trees, until we have sealed the servants of our God in their foreheads."  
4 And I heard the number of those that were sealed; one hundred and forty-four thousand, who were sealed out of every tribe of the children of Israel.  
5 Of the tribe of Judah were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve  
6 thousand. Of the tribe of Asher were sealed twelve thousand. Of the tribe of Naphtali were sealed twelve thousand. Of the tribe of Manasseh  
7 were sealed twelve thousand. Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the  
8 tribe of Issachar were sealed twelve thousand. Of the tribe of Zebulun were sealed twelve thousand. Of the tribe of Joseph† were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.

9 After this I saw, and beheld a great multitude, which no one could number, out of every nation, and tribe, and people, and language, standing before the throne, and before the Lamb, clothed  
10 in white robes, and palms in their hands; and crying with a loud voice, saying, "Salvation to our God, who sitteth upon the throne, and to the

\* Or, from the east.

† i. e. of the tribe of Ephraim, the other son of Joseph.

11 Lamb!" And all the angels stood round about the throne, and about the elders, and the four living creatures; and they fell down on their faces before the throne, and worshipped God, saying, "Amen: the blessing, and the glory, and the wisdom, and the thanksgiving, and the honour, and the power, and the strength, be to our God for ever and ever: amen." And one of the elders answered, saying to me, "As for those who are clothed with white raiment, who are they, and whence do they come?" And I said to him, "Sir, thou knowest." And he said to me, "These are they who are come out of much tribulation, and have washed their robes, and made them white in the blood of the Lamb: therefore they are before the throne of God, and perform divine service to him day and night in his temple; and he who sitteth upon the throne, pitcheth his tabernacle upon them. They shall hunger no more, neither shall they thirst any more; nor shall the sun fall upon them, nor any heat: for the Lamb, who is in the midst of the throne shall feed them, and he shall lead them to fountains of living water; and God shall wipe away every tear from their eyes."

VIII. AND when he\* had opened the seventh seal, there was silence in heaven for about half an hour.  
 2 And I saw the seven angels, which stood before God: and seven trumpets were given to them.  
 3 And another angel came and stood before the altar, having a golden censer, and there was given to him much incense, that he might present it with the prayers of all the saints upon the golden altar which was before the throne. And the smoke of the perfumes went up with the prayers of the saints, from the hand of the angel, before God. And the angel took the censer, and filled it with fire of the altar, and threw it upon the earth; and there were voices, and thunders, and lightnings, and an earthquake.

\* Sc. the Lamb. See above, vi. 1.

- 6 And the seven angels, who had the seven trumpets, prepared themselves, that they might sound.
- 7 And the first angel sounded ; and there was hail and fire mingled with blood, and it was cast down upon the earth ; and a third part of the trees was burnt up, and all the green grass was burnt up.
- 8 And the second angel sounded ; and it was as if a great mountain burning with fire was cast into the sea ; and a third part of the sea became blood ;
- 9 and a third part of the creatures which had life in the sea, died, and a third part of the ships were destroyed.
- 10 And the third angel sounded ; and there fell from heaven a great star, burning like a torch ; and it fell upon a third part of the rivers, and upon the
- 11 fountains of waters : and the name of the star is called Wormwood, and a third part of the waters became wormwood ;\* and many men died of the waters, because they were become bitter.
- 12 And the fourth angel sounded ; and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars, so that the third part of them was darkened, and the day did not appear with respect to a third part, and the
- 13 night also. And I beheld, and heard one of the angels flying in the midst of heaven, saying with a loud voice, " Woe, woe, woe, to those that dwell upon the earth, for the remaining sounds of the trumpet of the three angels, which are yet to sound ! "
- IX. And the fifth angel sounded ; and I saw a star fallen from heaven to the earth, and there was
- 2 given to him the key of the bottomless pit. And he opened the bottomless pit, and a smoke ascended from the pit, as the smoke of a great furnace ; and the sun and the air were darkened by the
- 3 smoke of the pit. And out of the smoke there came locusts upon the earth ; and power was given to them, as the scorpions of the earth have power.

\* i. e. impregnated with wormwood



4 And it was said to them, that they should not injure the grass of the earth, nor any green thing, nor any tree; but only the men who had not the  
5 seal of God in their foreheads. And it was given to them that they should not kill them, but that they should be tormented five months: and their  
6 torment was like that of a scorpion when it striketh a man. And in those days men shall seek death, and shall not find it; and they shall desire  
7 to die, and death shall flee from them. And the likeness of the locusts was like horses prepared for war; and on their heads were as it were crowns like  
8 gold; and their faces like the faces of men: and they had tresses like the tresses of women; and  
9 their teeth were like the teeth of lions. And they had breast-plates like breast-plates of iron; and the noise of their wings was like the noise of chariots,  
10 and many horses rushing to war. And they had tails like scorpions, and their stings were in their tails; and their power was to hurt men five  
11 months. And they had a king over them, the angel of the bottomless pit, whose name is in the Hebrew language, Abaddon; and in the Greek he  
12 hath the name of Apollyon. One woe is gone, and behold yet another two woes besides it, coming.  
13 And the sixth angel sounded, and I heard a voice from the four horns of the golden altar  
14 which was before God, saying to the sixth angel who had the trumpet, "Loosen the four angels, which are bound by the great river Euphrates."  
15 And the four angels were loosened, who were prepared for an hour, and a day, and a month, and a year, that they might kill a third part of  
16 men. And the number of the horsemen was two myriads of myriads: and I heard the number of  
17 them. And I saw the horses, and those who sat upon them thus, in their appearance; having breast-plates of fire, and hyacinth, and brimstone: and the heads of the horses were like the heads of lions, and out of their mouths went fire, and

y y

18 smoke, and brimstone. With these three things,  
by the fire, and by the smoke, and by the brim-  
stone, that went out of their mouths, they slew a  
19 third part of men. And their powers are in their  
mouths and in their tails; and their tails are like  
serpents, having heads, and with them they in-  
20 jure. Yet the remainder of men, who died not by  
these plagues, did not repent of the works of their  
hands, that they might not worship demons, and  
idols of gold, and silver, and brass, and stone,  
and wood; which can neither see, nor hear, nor  
21 walk. And they repented not of their murders,  
and their sorceries: nor their fornication, nor their  
thefts.

X. And I saw another mighty angel descending  
from heaven, clothed with a cloud; and a rain-  
bow was about his head, and his face was as the  
2 sun, and his feet like pillars of fire. And he had  
in his hand a little book open, and he put his right  
foot upon the sea, and the left upon the earth;  
3 and he cried with a loud voice, as when a lion  
roareth: and when he had cried, the seven thun-  
4 ders uttered their voices. And when the seven  
thunders had uttered their voices, I was about to  
have written: and I heard a voice from heaven,  
saying unto me, "Seal up what the seven thun-  
5 ders have spoken, and write them not." And the  
angel, which I saw standing on the sea, and on  
6 the earth, lifted up his hand towards heaven, and  
swore by him who liveth for ever and ever; who  
created the heaven, and those things which are in  
it; and the earth, and the things which are in it;  
and the sea, and the things which are in it; that  
7 time should be no longer. But in the days of the  
voice of the seventh angel, who was about quickly  
to sound, the mystery of God, as he had revealed  
its glad tidings to his servants the prophets, should  
be fulfilled.

8 And the voice which I heard from heaven, spake  
to me again, and said, "Go, take the little book,

which is open, out of the hand of the angel, which standeth upon the sea and upon the earth."

- 9 And I went to the angel, and said to him, "Give me the little book." And he said unto me, "Take it, and eat it up; and it shall embitter thy belly, but in thy mouth it shall be as sweet as honey."
- 10 And I took the little book out of the hand of the angel, and ate it up; and in my mouth it was as sweet as honey, but when I had eaten it my belly
- 11 was bitter. And he said to me, "Thou must again prophesy to many people, and nations, and tongues, and kings."

- XI.** And there was given to me a reed like a measuring rod: and the angel stood, saying, "Arise and measure the temple of God and the altar, and
- 2 those who worship at it: and the outer court of the temple throw out, and measure it not; for it shall be given to the Gentiles, and they shall trample upon the holy city forty-two months.
- 3 And I will give to my two witnesses commission, and they shall prophesy a thousand two hundred
- 4 and sixty days, clothed in sackcloth. These are the two olive-trees, and the lamps, who stand before the God of the earth. And if any one will injure them, fire shall come out of their mouth,
- 5 and devour their enemies: and if any one will injure them, so must he be put to death. These have power to shut heaven, so that no rain shall be showered down in the days of their prophecy;
- 6 they have power over the waters, to turn them into blood, and to smite the earth, as often as they
- 7 will, with every plague. And when they shall have finished their testimony, the savage beast which ascended out of the abyss, shall make war against them, and shall conquer them, and kill
- 8 them. And their corpses shall lie in the street of the great city, which is spiritually called Sodom and Egypt; where also our Lord was crucified.
- 9 And persons of various people, and tribes, and tongues, and nations, shall look on their dead

bodies three days and a half, and shall not permit  
10 their corpses to be laid in the graves. And they  
who dwell upon the earth, shall rejoice over them  
and be glad, and shall send gifts to each other;  
because these two prophets tormented those who  
11 dwelt upon the earth. And after three days and a  
half, the Spirit of life from God entered into them,  
and they stood upon their feet; and great fear  
12 fell upon those who looked upon them. And they  
heard a great voice saying unto them from heaven,  
“Come up hither.” And they ascended up to  
heaven in a cloud, and their enemies looked on  
13 them. And in that hour there was a great earth-  
quake; and a tenth part of the city fell, and seven  
thousand men were killed by the earthquake; and  
the rest were terrified, and gave glory to the God  
14 of heaven. The second woe is past, and behold  
the third woe cometh quickly.

15 And the seventh angel sounded, and there were  
great voices in heaven, saying, “The kingdoms  
of the world are become the kingdoms of our Lord  
and of his Christ; and he shall reign for ever and  
16 ever.” And the twenty-four elders that sat be-  
fore God on their thrones, fell upon their faces,  
17 and worshipped God, saying, “We give thanks  
unto thee, O Lord God Almighty, who art, and  
who wast, and who art to come; because thou hast  
18 taken thy great power, and hast reigned. And the  
nations were wroth; and thy wrath came; and the  
time of the dead when they should be judged, and  
a reward should be given to thy servants the pro-  
phets, and to the saints, and to them that fear thy  
name small and great; and when thou shouldst  
destroy those that destroy the earth.

19 And the temple of God was opened in heaven,  
and the ark of his covenant appeared in his tem-  
ple: and there were lightnings, and voices, and  
thunders, and an earthquake, and great hail.

XII. And there appeared a great sign in heaven, a  
woman clothed with the sun, and the moon under

her feet, and upon her head a crown of twelve  
2 stars ; and she being pregnant, cried out in travail,  
3 and in pangs to be delivered. And there appeared  
another sign in heaven : and, behold ! a great fiery  
dragon, having seven heads and ten horns, and  
4 upon his heads seven crowns. And his tail drew  
down a third part of the stars of heaven, and cast  
them to the earth : and the dragon stood before  
the woman, who was about to bring forth, that  
when she was delivered, he might devour her  
5 child. And she brought forth a masculine son,  
who was to rule all nations with a rod of iron :  
and her child was caught up to God, even to his  
6 throne. And the woman fled into the wilderness,  
where she had a place prepared by God, that she  
might there be nourished one thousand two hun-  
dred and sixty days.

7 And there was war in heaven ; Michael and his  
angels made war against the dragon ; and the  
8 dragon made war and his angels : nevertheless  
they did not prevail, neither was place found for  
9 them any more in heaven. And thus the great  
dragon was cast out ; even the old serpent, called  
the Devil and Satan, who deceiveth the whole  
world, was cast out to the earth ; and his angels  
10 were cast out with him. And I heard a great  
voice saying in heaven, " Now is come the salva-  
tion, and the power, and the kingdom of our God,  
and the authority of his Christ : because the accu-  
ser of our brethren is cast out, who accused them  
11 before our God day and night. And they have  
overcome him by the blood of the Lamb, and by  
the word of their testimony ; and they loved not  
12 their lives unto the death. Therefore rejoice, ye  
heavens, and ye who inhabit them. But woe to  
those that inhabit the earth, and the sea ; for the  
devil is come down to you, having great wrath,  
because he knoweth that he hath but a short time."  
13 And when the dragon saw that he was cast out on  
the earth, he persecuted the woman, who had

14 brought forth a male child. And there were given to the woman two wings of a great eagle, that she might fly into the wilderness, unto her place; where she is nourished for a time, and times, and  
15 half a time, from the face of the serpent. And the serpent cast out of his mouth water, like a river, after the woman, that he might cause her  
16 to be carried away by the stream. And the earth assisted the woman; and the earth opened its mouth, and drank up the flood which the dragon  
17 cast out of his mouth. And the dragon was enraged against the woman, and went away to make war against the remainder of her seed, who keep the commandments of God, and retain the testimony of Jesus Christ.

XIII. And I stood upon the sand of the sea, and saw a savage beast ascending out of the sea, having seven heads, and ten horns; and upon his horns were ten diadems; and on his heads there were  
2 names of blasphemy. And the beast which I saw was like a leopard, and its feet were like those of a bear, and its mouth like the mouth of a lion; and the dragon gave him his power, and his throne,  
3 and great authority. And I saw one of his heads wounded, as it were to death; and yet its mortal wound was healed. And the whole earth wonder-  
4 ed and followed after the wild beast. And they worshipped the dragon, who gave authority to the wild beast; and they worshipped the wild beast, saying, "Who is like unto the beast? who can  
5 war against him?" And there was given to it a mouth speaking great things, and blasphemous: and there was given unto it power to make war  
6 forty-two months. And he opened his mouth to utter blasphemy against God; to blaspheme his name, and his tabernacle, and those that dwell in  
7 heaven. And it was given unto him to make war with the saints, and to overcome them: and there was given to him power over every tribe, and tongue, and nation.

8 And all the inhabitants of the earth shall worship him, whose names are not written in the book of life of the Lamb who was slain from the foundation of the world. If any one hath an ear, let him hear. If any one lead them into captivity, he shall be led into captivity : if any one slay with the sword, he shall himself be slain with the sword. Here is the patience and faith of the saints.

11 And I saw another beast ascending out of the earth, and it had two horns like a lamb ; but it spake like a dragon. And it exerciseth all the power of the first beast, in its presence ; and it maketh the earth, and those that dwell in it, to worship the first beast, whose deadly wound was healed. And he doth great miracles, so as to make fire come down from heaven on earth before men : and he deceiveth the inhabitants of the earth by the signs, which it is given him to do before the beast ; commanding the inhabitants of the earth to make an image of the beast, that had the wound of the sword and lived. And it was given to him to give breath to the image of the beast, that the image of the beast might speak, and cause as many as will not worship the image of the beast to be put to death. And he caused all, both small and great, rich and poor, freemen and slaves, to receive the mark on their right hand, or their foreheads. And that no one should be able to buy or sell, but one who hath the mark, or the name of the beast, or the number of his name. Here is wisdom : Let him who hath understanding, compute the number of the beast ; for it is the number of a man, and his number is six hundred and sixty-six.

XIV. And I looked and behold the Lamb was standing upon mount Sion, and with him one hundred and forty-four thousand, who had the name of his Father written on their foreheads. And I heard a voice out of heaven, as the sound of many waters, and like the sound of great thunders : and I heard

- the voice of harpers playing upon their harps.
- 3 And they sung, as it were, a new song before the throne, and before the four living creatures, and the elders: and none could learn the song, unless the one hundred and forty-four thousand who are redeemed from the earth. These are they, who have not been polluted with women; for they are
- 4 virgins.\* These are they who follow the Lamb whithersoever he goeth. These were redeemed from among men as the first fruits to God, and to
- 5 the Lamb. And no deceit was found in their mouth, for they are blameless before the throne of God.
- 6 And I saw another angel flying through the midst of heaven, having the everlasting gospel to preach to the inhabitants of the earth, even to every nation, and tribe, and tongue, and people; saying,
- 7 "Fear God, and give glory to him, for the hour of his judgments is come: and worship him, who made heaven, and earth, and sea, and the foun-
- 8 tains of water." And another angel followed, saying, "It is fallen! it is fallen! even Babel the great city; because it made all the nations
- 9 drink of the wine of its raging fornication." And a third angel followed them, saying with a loud voice, "If any one worship the beast, and his image, and receive the mark on his forehead, or on his
- 10 hand, he also shall drink of the wine of the indignation of God, which is tempered without mixture in the cup of his wrath; and he shall be tormented with fire and brimstone in the presence of the holy
- 11 angels and in presence of the Lamb. And the smoke of their torment ascendeth for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whoever receive the
- 12 mark of his name. Here is the patience of the saints: here are those who keep the commandments of God and the faith of Jesus."
- 13 And I heard a voice from heaven, saying to me,

\* i. e. unpolluted with spiritual fornication; sc. idolatry.



“Write: henceforth blessed are the dead that die in the Lord; yea, saith the Spirit, that they may rest from their labours; and their works follow them!”

14 And I saw, and behold a white cloud, and on the cloud one sitting like the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple of God, crying with a loud voice to him that sat upon the cloud, “Put forth thy sickle, and reap, for the season of thy reaping is come, because the harvest of the earth is ripe.” And he that sat upon the cloud, put forth his sickle on the earth; and the earth was reaped.

17 And another angel came out of the temple that was in heaven; and he had a sharp sickle. And another angel came from the altar, having power over the fire; and he called out with a great cry to him who had the sharp sickle, saying, “Put forth thy sharp sickle, and lop off the clusters of the vine upon the earth; for its grapes are ripe.” And the angel thrust out his sickle upon the earth, and lopped off\* the vine of the earth; and he threw them into the great wine-press of the wrath of God. And the wine-press which stood out of the city, was trodden, and the blood came out of the wine-press even to the bridles of the horses, at the distance of one thousand six hundred furlongs.

XV. AND I saw another great and wonderful sign in heaven, seven angels, who had the seven last plagues; because in them the wrath of God was to be completed. And I saw, as it were, a sea of glass mingled with fire; and those who overcame the beast, and his image, and his mark, and the number of his name, standing by the sea of glass, having the harps of God. And they sung the Song of Moses the servant of God, and the Song of the Lamb, saying, “Great and wonderful are thy works, O Lord God Almighty; righteous and

\* The grapes from the vine.

4 true are thy ways, O King of Saints. Who should not fear thee, O Lord, and glorify thy name; for thou only art holy? Surely all nations shall come and worship before thee, because thy righteous judgments are made manifest."

5 And after this I saw; and behold the temple of the tabernacle of the testimony was opened in  
6 heaven: and the seven angels, who had the seven plagues, came out of the temple, clothed with pure and shining linen garments, and were girded about  
7 the breasts with golden girdles. And one of the four living creatures gave to the seven angels  
8 seven golden vials\* full of the wrath of God who liveth for ever and ever. And the temple was full of smoke from the glory of God, and from his power. And no one could enter into the temple, till the seven plagues of the seven angels were finished.

XVI. AND I heard a great voice out of the temple, saying to the seven angels, "Go, and pour out the vials of the wrath of God upon the earth."

2 And the first went forth, and poured out his vial upon the earth; and there was a malignant and grievous ulcer upon the men who had the mark of the beast, and upon them who worshipped his image.

3 And the second angel poured out his vial upon the sea; and it became blood, like that of a dead man; and every living soul that was in the sea died.

4 And the third angel poured out his vial upon the rivers, and on the fountains of water; and they  
5 became blood. And I heard the angel of the waters, saying, "Righteous art thou, O Lord, who art, and who wast; and thou art holy, because  
6 thou hast judged these: for they have poured forth the blood of saints, and prophets, and thou hast given them blood to drink, for they are worthy."

7 And I heard another from the altar, saying, "Yea, O Lord God Almighty, true and righteous are thy judgments."

\* Or censers.

- 8 And the fourth angel poured forth his vial on the sun; and power was given to it to scorch men  
9 with fire. And men were scorched with great heat; and they blasphemed the name of God, who had power over these plagues, and repented not, to give glory to him.
- 10 And the fifth angel poured forth his vial upon the throne of the beast; and his kingdom was darkened, and they gnawed their tongues for anguish,  
11 and blasphemed the God of heaven, for their pains, and their ulcers; and repented not of their works.
- 12 And the sixth angel poured forth his vial upon the great river Euphrates; and its water was dried up, that a way might be prepared for the kings  
13 from the rising of the sun. And I saw, and out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, there came forth three unclean spirits like  
14 frogs: For these are the spirits of demons working miracles, which go forth to the kings of the earth and of the whole world, to bring them together to the battle of that great day of God the  
15 Almighty. "Behold I come, as a thief. Blessed is he that watcheth, and keepeth his garments, that he may not walk naked, so that men should  
16 see his shame." And he gathered them together into a place, which is called in the Hebrew language, Armageddon.\*
- 17 And the seventh angel poured forth his vial into the air; and there came forth a great voice from the temple of heaven, from the throne, saying, "It  
18 is done." And there were voices, and thunders, and lightnings; and there was a great earthquake, such as there had not been from the time that men were upon the earth; such and so great an earthquake. And the great city was divided into three  
19 parts, and the cities of the Gentiles fell down. And Babylon the great came into remembrance

\* Or, the mountain of Megiddo; a place remarkable for slaughter. See Judg. v. 19. 2 Kings ix. 27. 2 Chron. xxxv, 22. Zech. xii. 11.

before God, to give her the cup of the wine of his fiercest wrath. And every island fled away, and the mountains were found no more. And a great hail,\* as the weight of a talent, descended from heaven upon men: and men blasphemed God because of the plague of the hail; for the plague of it was very great.

**XVII.** AND one of the seven angels who had the seven vials, came and spake with me, saying to me, "Come, and I will show thee the judgment of the great harlot, that sitteth upon many waters; with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been drunk with the wine of her whoredom." And he brought me in the Spirit into the wilderness: and I saw a woman sitting upon a scarlet beast, full of blasphemous names, having seven heads and ten horns. And the woman was clothed with purple, and scarlet, and adorned with gold, and precious stones, and pearls; having a golden cup in her hand full of the abominations and pollution of her whoredom. And she had upon her forehead her name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunk with the blood of the saints, and with the blood of the martyrs of Jesus. And I wondered, when I saw her, with great amazement. And the angel said unto me, "Why dost thou wonder? I will tell thee the mystery of the woman, and of the beast which carrieth her, which hath the seven heads and the ten horns. The beast which thou sawest, was, and is not; and he will ascend out of the bottomless pit, and go into destruction; and the inhabitants of the earth (whose names are not written in the book of life from the foundation of the world) shall wonder, seeing the beast, who was, and is not, though he is.† Here is the understanding that hath wisdom.

\* Each stone of which was as the weight of a talent.

† i. e. Who shall quickly be overthrown, though he appears for a while.

The seven heads are seven mountains, on which  
10 the woman sitteth. And there are seven kings :  
five are fallen, and one is, and the other is not  
yet come ; and when he cometh, he must endure  
11 for a little time. And the beast that was, and is  
not, he is the eighth, and is of the seventh, but  
12 goeth into destruction. And the ten horns, which  
thou sawest, are ten kings, which have not yet re-  
ceived their kingdom, but they shall receive au-  
thority from the beast as kings for one hour.  
13 These have one mind, and shall deliver their own  
14 power and authority to the beast. These shall  
make war with the Lamb ; and the Lamb shall  
overcome them : for he is the Lord of lords, and  
King of kings ; and those that are with him are  
called, and chosen, and faithful."

15 And he said unto me, " The waters which thou  
sawest, on which the harlot sat, are people, and  
16 multitudes, and nations, and tongues. And the  
ten horns which thou sawest on the beast, these  
shall hate the harlot, and make her desolate and  
naked, and they shall eat her flesh, and shall burn  
17 her with fire. For God hath given it into their  
hearts to execute his sentence, even to perform one  
purpose ; and to give their kingdoms to the beast,  
18 till the words of God be fulfilled. And the wo-  
man, which thou sawest, is the great city, that  
ruleth over the kings of the earth."

XVIII. AND after this I saw an angel descending  
from heaven, who had great power ; and the earth  
2 was enlightened with his glory. And he cried with  
might, and a loud voice, saying, " It is fallen ! it  
is fallen ! even Babylon the great : and it is be-  
come the habitation of demons, and the hold of  
every unclean spirit, and a cage of every unclean  
3 and hateful bird : For she hath caused all the na-  
tions to drink of the wine of her raging whore-  
dom ; and the kings of the earth have committed  
whoredom with her, and the merchants of the

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earth have been enriched by the abundance of her luxuries."

- 4 And I heard another voice from heaven, saying,  
"Come out from her, O my people, that ye may  
5 may not partake of her plagues;" for her sins have  
followed up to heaven, and her unrighteous actions  
6 are come up in remembrance before God. Give her,  
as she also hath given to you, and recompense to her  
double according to her works: In the cup which she  
7 hath mingled, mingle her a double quantity. In proportion to the degree in  
which she hath made ostentation of her glory, and  
lived in luxury, inflict upon her torment and grief;  
because she hath said in her heart, "I sit a queen,  
and I am not a widow, and shall not see sorrow."  
8 Therefore in one day shall her plagues come, death,  
and mourning, and famine; and she shall be burnt with  
fire; for strong is the Lord God  
9 who judgeth her. And the kings of the earth, who have  
committed fornication, and lived in luxury with her,  
shall mourn over her, and lament for her, when they shall  
10 see the smoke of her burning, standing afar off for fear of  
her torment, saying, "Woe! woe! thou great city, Babylon,  
the strong city! for in one hour thy judgment is  
11 come." And the merchants of the earth shall wail and  
lament over her, because no one any  
12 longer shall buy their wares: The loadings of gold and  
silver, and every precious stone, and pearls, and fine  
linen, and purple, and silk, and scarlet, and every  
odoriferous wood, and every vessel of ivory, and every  
vessel of most precious wood, and  
13 of brass, and of iron, and of marble, and cinnamon,  
and perfume, and myrrh, and incense, and wine, and  
oil, and fine flour, and wheat, and kine, and sheep,  
and horses, and chariots, and slaves,  
14 and souls of men. And the fruits which thy soul  
desired, are gone from thee, and all delicious and  
splendid things are departed from thee, and thou

- 15 shalt never find them any more. The merchants of these commodities, who were enriched by her, shall stand afar off for fear of her torment, weeping,
- 16 ing, and mourning, and saying, "Alas! alas! the great city, that was clothed with fine linen, and purple, and scarlet, and adorned with gold, and precious stones, and pearls; for in one hour
- 17 all these riches are made desolate!" And every pilot, and every one of the ship's company, and the mariners, and all that bestow their labour upon
- 18 the sea, stood afar off, and cried, when they saw the smoke of her burning, saying, "What city is
- 19 like to the great city?" And they cast dust upon their heads, and cried, weeping and mourning, saying, "Alas! alas! the great city, by whose magnificent expenses all that had ships in the sea were enriched! for she is made desolate in one
- 20 hour. Rejoice over her, O thou heaven, and ye holy apostles, and prophets; for on your account God hath pronounced sentence upon her."
- 21 And a strong angel took a stone, like a great mill-stone, and hurled it into the sea, saying, "Thus shall Babylon the great city be violently hurled away, and never to be found any more.
- 22 And the sound of harpers, and musicians, and those who sound the flute, and the trumpet, shall no more be heard in thee; and every artificer of every trade shall no more be found in thee; nor shall the noise of the mill-stone \* be heard in thee
- 23 any more; and the light of a lamp shall no more be seen in thee; and the voice of the bridegroom and the bride shall be heard in thee no more: because thy merchants were grandees of the earth, because all the nations were deceived by thy sorceries."
- 24 And in her was found the blood of the prophets, and of the saints, even of all those who were slain upon the earth.

**XIX.** AND after these things I heard the voice as of a great multitude in heaven, saying, "Hallelujah!

\* To prepare bread for the inhabitants.

- salvation, and glory, and honour, and power to  
2 the Lord our God; for his judgments are true and  
righteous; for he hath judged the great harlot,  
who corrupted the earth with her fornication, and  
he hath avenged the blood of his servants shed by  
3 her hand." And a second time they said, "Hal-  
lelujah!" And the smoke of her torment ascend-  
4 eth for ever and ever. And the twenty-four  
elders, and the four animals, fell down and wor-  
shipped God, sitting upon the throne, saying,  
5 "Amen: hallelujah." And a voice came out  
from the throne, which said, "Praise our God,  
all ye his servants, and ye that fear him, both  
6 small and great." And I heard a sound which  
was as the voice of a great multitude, and as the  
voice of many waters, and like the voice of mighty  
thunderings, saying, "Hallelujah; for the Lord  
7 God, the omnipotent reigneth. We rejoice, and  
exult, and give glory to him, because the marriage  
of the Lamb is come, and his wife hath prepared  
8 herself." And it was given to her that she should  
be clothed in fine linen, pure and resplendent;  
and the fine linen is the righteous acts of the  
9 saints. And he said unto me, "Write, happy are  
they who are invited to the marriage-supper of the  
Lamb." And he said unto me, "These are the  
true words of God."
- 10 And I fell before his feet to pay homage to him,  
and he said unto me, "See thou do it not: I am a  
fellow-servant with thee, and with thy brethren,  
who keep the testimony of Jesus. Pay thine ho-  
mage to God; for the spirit of prophecy is the tes-  
timony of Jesus."
- 11 And I saw heaven opened, and behold, a white  
horse; and he that sat upon it was called faithful  
and true; and he judgeth and maketh war in  
12 righteousness: whose eyes are as a flame of fire;  
and many diadems were upon his head, having a  
name written which no man knoweth but himself.
- 13 And he was clothed in a garment dipt in blood,



14 and his name is called THE WORD OF GOD. And the armies, which are in heaven, followed him riding on white horses, clothed in fine linen, white  
15 and clean. And there went out of his mouth a sharp sword, that with it he might smite the heathen: and he shall govern them with a rod of iron; and he treadeth the wine-press of the indig-  
16 nation and wrath of Almighty God. And he hath upon his garment and his thigh, a name written,  
17 KING OF KINGS AND LORD OF LORDS. And I saw a single angel standing in the sun; and he cried with a loud voice, saying to all the birds of prey; which were flying in the midst of heaven,  
18 "Come, and assemble yourselves to the supper of the great God: that ye may eat the flesh of kings, and the flesh of commanders, and the flesh of the mighty, and the flesh of horses, and those who sat thereon, and of all freemen and slaves, both  
19 small and great." And I saw the beast, and the kings of the earth, and their armies gathered together, to make war with him who sitteth upon  
20 the white horse, and with his army. And the beast was taken captive, and with him the false prophet, who had wrought signs before him, by which he had deceived those who received the mark of the beast, and those who worshipped his image. Both of them were cast alive into the lake  
21 of fire, which burned with brimstone. And the rest were slain with the sword that came out of the mouth of him who sat on the horse: and all the birds were satiated with their flesh.

XX. AND I saw an angel descending from heaven, who had the key of the bottomless pit, and a great  
2 chain in his hand. And he laid hold on the dragon, that old serpent, who is the Devil and Satan,  
3 and he bound him for a thousand years; and he cast him into the abyss, and shut him down, and set a seal upon him, that he might not deceive the nations any more, till a thousand years were accomplished; and then he must be loosed again for

- 4 a little time. And I saw thrones, and they sat upon them, and judgment was given to them; and the souls of them who had been beheaded for the testimony of Jesus, and for the word of God, and who had not worshipped the beast, nor his image, and had not received his mark in their foreheads, and upon their hands; and they lived, and reigned
- 5 with Christ a thousand years; but the rest of the dead revived not till the thousand years were accomplished; this was the first resurrection. Happy and holy is he who hath a part in the first resurrection: on such the second death shall have no power, but they shall be the priests of God, and of Christ; and they shall reign with him a thousand years.
- 7 And when the thousand years shall be accomplished, Satan shall be loosed from his confinement: and he shall go forth to deceive the nations, who are in the four corners of the earth, Gog and Magog, to gather them together in war; whose
- 9 number is like the sand of the sea. And they went up over the breadth of the earth, and surrounded the camp of the saints, and the beloved city; and fire came down from God out of heaven, and devoured them. And the devil, who had deceived them, was cast into the lake of fire and brimstone, where the beast and the false prophet were; and they shall be tormented day and night for ages of ages.
- 11 And I saw a great white throne, and him who sat thereon, from whose face earth and heaven fled away, and there was found no place for them.
- 12 And I saw the dead, small and great, standing before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of the things written
- 13 in the books, according to their works. And the sea gave up the dead that were in it; and death and hades\* gave up the dead that were in them:

\* i. e. the unseen or invisible world.

and they were judged every one according to their works. And death and hades were cast into the  
15 lake of fire: this is the second death. And if any one was not found written in the book of life, he was cast into the lake of fire.

**XXI.** And I saw a new heaven, and a new earth; for the former heaven and the former earth was  
2 passed away; and the sea was no more. And I John saw the holy city, the new Jerusalem descending from God out of heaven, prepared like a  
3 bride, adorned for her husband. And I heard a great voice out of heaven, saying, "Behold, the tabernacle of God is with men; and he shall pitch his tent among them, and they shall be his people, and God himself shall be among them as their  
4 God. And God shall wipe away their tears from their eyes; and death shall be no more, nor grief, nor crying; nor shall there be any more pain: for  
5 the former things are passed away." And he that sat upon the throne, said, "Behold, I make all things new." And he said unto me, "Write, for  
6 these are true and faithful words." And he said unto me, "It is done. I am the Alpha, and the Omega, the beginning, and the end: I will give to him that is athirst of the fountain of the water  
7 of life freely. The conqueror shall inherit all things; and I will be to him a God, and he shall  
8 be my son. But as for the fearful,\* and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars; their part shall be in the lake which burneth with fire and brimstone: which is the second death."

9 And there came to me one of the seven angels, who had the seven vials full of the seven last plagues; and spake with me, saying, "Come, and I will show thee the bride, the wife of the  
10 Lamb." And he brought me in the spirit to a great and high mountain, and he showed me that

\* Such as dare not face the difficulties and dangers attending religion.

great city, the holy Jerusalem, coming down out of heaven from God, having the glory of God ;  
11 (and its lustre was like to that of a most precious gem, even as a jasper stone, clear as crystal :) and  
12 having a great and high wall ; having also twelve gates, and over the gates twelve angels, and names written upon them, which were the names of the  
13 twelve tribes of the sons of Israel : on the east three gates ; on the north three gates ; on the south three gates ; and on the west three gates. And  
14 the wall of the city had twelve foundations ; and in them the names of the twelve Apostles of the  
15 Lamb. And he that spake with me, had a golden reed that he might measure the city, and its gates,  
16 and wall. And the city was square, and its length was equal to its breadth : and he measured the city with the reed, twelve thousand furlongs : its length,  
17 and its breadth, and its height, were equal. And he measured its wall, one hundred and forty-four cubits according to the measure of a man, that is,  
18 of the angel. And the building of its walls was like jasper, and the city was of pure gold, like refined glass. And the foundations of the walls of  
19 the city were adorned with every precious stone. The first foundation was jasper ; the second, sapphire ; the third, chalcedony ; the fourth, emerald ;  
20 the fifth, sardonyx ; the sixth, sardius ; the seventh, crysolite ; the eighth, beryl ; the ninth, topaz ; the tenth, chrysoprasus ; the eleventh, hyacinth ; and  
21 the twelfth, amethyst. And the twelve gates were twelve pearls ; each of the gates was of one pearl. And the street of the city was pure gold, transparent as glass. And I saw no temple in it, for  
22 the Lord God Almighty, and the Lamb, are the temple of it. And the city had no need of the sun,  
23 neither of the moon to shine therein ; for the glory of the Lord enlightened it, and the Lamb was the  
24 light thereof. And the nations of the saved shall walk in its light ; and the kings of the earth do  
25 bring their glory and their honour into it. And

the gates of it shall not be shut by day : for there  
26 shall be no night there. And they shall bring the  
27 glory and honour of the nations into it. And no-  
thing unclean shall enter into it, nor any thing  
which practiseth abomination and falsehood ; but  
only those who are written in the Lamb's book of  
life.

XXII. AND he showed me the pure river of the water  
of life, clear as crystal, issuing out of the throne  
2 of God, and of the Lamb. In the midst of the  
street of it, and on the one side and the other of  
the river, was the tree of life, producing twelve  
kinds of fruits, every month producing one kind of  
fruit : and the leaves of the tree are for the healing  
3 of the nations. And every curse shall cease. And  
the throne of God and the Lamb shall be in it ; and  
4 his servants shall serve him. And they shall see  
his face ; and his name shall be borne upon their  
5 foreheads. And there shall be no night there. And  
they have no need of a lamp, nor of the light of  
the sun ; because the Lord God shall enlighten  
them : and they shall reign for ever and ever.  
6 And he said to me, " These words are faithful  
and true. And the Lord God of the holy prophets  
hath sent his holy angel to show his servants what  
7 must quickly be done. Behold I come quickly :  
blessed is he who keepeth the words of the pro-  
8 phecy of this book." And I John saw, and heard  
these things : and when I heard, and saw them, I  
fell down to worship before the feet of the angel  
9 who showed these things to me. And he said to  
me, " See thou do it not : for I am a fellow-servant  
with thee, and of thy brethren the prophets, and  
those who keep the words of this book : worship  
God."  
10 And he said unto me, " Seal not up the words  
of the prophecy of this book ; for the time is near.  
11 Let him that is unjust, be unjust still ; and let  
him that is polluted, be polluted still ; and let  
him that is righteous, be righteous still ; and let

- 12 him that is holy, be holy still. And behold, I come quickly; and my reward is with me: I will recompense to every man according as his works
- 13 shall be. I am the Alpha, and the Omega; the beginning, and the end; the first and the last."
- 14 Happy are they who do his commandments, that they may have the privilege to eat of the tree of life; and they shall enter by the gates into the city.
- 15 But without are dogs, and sorcerers, and fornicators, and murderers, and idolators, and every one who loveth and maketh a lie.
- 16 I Jesus have sent my messenger to testify these things to you, in the churches. I am the root and the offspring of David; the bright and the morn-
- 17 ing star. And the Spirit and the bride say, "Come:" and let him that heareth, say, "Come:" and let him that is thirsty, Come; and whoever will, let him receive of the waters of life freely.
- 18 And I testify to every one that heareth the words of the prophecy of this book, If any man add unto these things, God shall add unto him the
- 19 plagues which are written in this book: and if any one take away from the words of the book of this prophecy, God will take away his part out of the book of life, and out of the holy city, and the
- 20 things which are written in this book. He who testifieth these things, saith, "Surely I come quickly: Amen." Even so come, Lord Jesus.
- 21 May the grace of our Lord Jesus Christ be with you all. Amen.

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THE END.

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